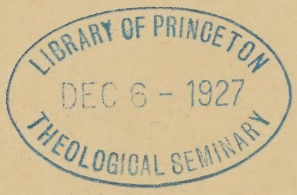
DEUS HOMO

GEORGE CHAINEY



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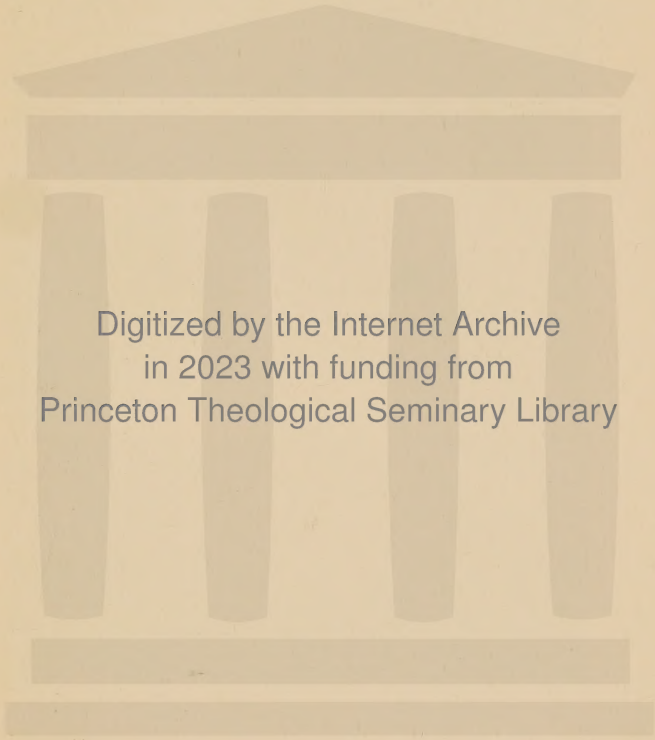
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DESTINY AND HUMANITY
—J. E. Leempoels

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DEUS HOMO

OR

THE PERFECT LIFE OF MAN IN GOD
AND OF GOD IN MAN

BY

GEORGE CHAINEY
Author of "The Unsealed Bible," "Ten Commandments,"
"Paradise," "Ruth," Etc.

"All Scripture is given by inspiration of God,
and is profitable for doctrine, for reproof,
for correction, for instruction in righteous-
ness: That the man of God may be perfect,
throughly furnished unto all good works."
— II Timothy III, 16, 17.

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DEDICATION

This book is dedicated to the loving wives, and the gentle, strong husbands; the lovers of all truth, and the true lovers and friends of our world: the free and the brave; the broad-minded and generous-hearted; those who feel they are the product of many lives and who have in them a deathless passion for all that pertains to earth and man, as well as to Heaven or God.

These pages have been written, because in the process of a work of Interpretation of all sacred books through many years of fellowship with The Living God, many who have been brought into touch and sympathy with the writer have become subject to this order of Cosmic Consciousness.

It is believed that by this means the influence of this work may be enlarged, and those who are seeking the way, be helped to find it. The words are not so much to teach you what I know as to help you to find out what you may know.

Do not try to commit these things to memory, but rather to read them devotionally and then to watch for the stars to come out in the firmament of your own lives.

George Chainey.

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JESUS EATS WITH PUBLICANS AND SINNERS
—Alex. Bida

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J. E. LEEMPOELS

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Deus Homo

CHAPTER I.

THE IMPERFECT IN EVERYTHING.

> "For it became him, for whom are all things and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through suffering."
> — Hebrews II. 10.

The purpose of these Studies is to teach the nature of Divine and human perfection and the sweet sublime simplicity of their mutual correlations. GOD IS. He is the Perfect, Unconditioned and Absolute. Because God the Creator is The Perfect, His Work must also become like Him that is Perfect. The Divine Perfection cannot be understood with the intellect alone. Life is both a state of intelligence and of consciousness. When man becomes both intelligent and conscious of the nature of God's Perfection, he becomes, by a sure law, like unto God. This does not mean that man becomes God, but like unto God. This is the only Godliness or Godlikeness. Man is not yet like unto God because he has not yet learned the true law of his relationship to The Perfect.

The Divine Perfection has two states; one is unmanifest or invisible; the other is the manifest or the visible. One is the Father; the other, the Son. No one can come to the Father save through the Son. The only Son of God is the Divine Nature discernible in the Vision of God. Such Vision, however, may be seen consciously without intelligence or intelligently without consciousness. This can only take place in any man after he is morally prepared therefor by

living up to his highest natural and human responsibilities. Then the perfect begins to have fellowship with the imperfect. This is the Christ or Anointing, Suffusing Life of God eating with publicans and sinners. This is the only blood, i. e. life, that ever did or ever can save from sin or imperfection.

To know the Nature of The Perfect is to have understanding of the evil as well as of the good. Without the evil, or the imperfect, man could have no noble part in the work of creation. Evil must cease to be when, by co-operation with God, we re-unite the evil to the good. Then the Tree of Knowledge of good and evil will be as the Tree of Life. Evil is the natural without the spiritual or the spiritual without the natural.

Christ or The Perfect Life of Man in God and of God in Man is the realization of each state in the other. Here there is no emptiness nor evil. The Perfect Life is positive; it does not come to preach but to be. The Christ-life is affirmation; it shows what is and what is not. It does not preach reform but is Reform. This state is the beginning of God's life in man as the result of man's living in God. This is a state, not of Sight and Hearing alone, but of conscious realization in the sense of Touch. God lives and rejoices in man in this absolute state of physical consciousness married to the spiritual consciousness. Whoever thus knows God must be saved. The body will no longer be uninformed of, nor separated from, God. It will breathe in and absorb into itself the Eternal Substance, or Ether, that is the Body of God. By this process the whole physical consciousness will change. The desire for flesh food, stimulating drinks, and the lust for merely physical sex indulgence will go out as darkness ceases at the incoming of light.

The same will be true of false speaking, slander and insincerity, egotism and selfishness. These things are not positive. They only exist because of the absence of God's Life. When Christ comes in to eat with publicans and sinners, these states will be changed. The entrance of Christ is the beginning of

the entrance of the Unmanifest God into positive realization in the life of The Manifest. God is, in this way, as knowable as man. Those who think to cure these evils, or states of emptiness, by preaching, oppose one state of evil with another.

The preaching of the future will cease to be fault-finding or condemnatory. Preaching will be Interpretation charged with moral impulse and radiation of a Divine Consciousness. This life of God in man will become contagious. The good in everything will dispossess the evil by entering in and filling up the merely negative states of being. This light is beginning to move into the place of the darkness. Look! and you will see the rosy fingers of the Dawn of God's Day everywhere, drawing up the curtains of the night. Many are beginning to feel around them a new and positive force of life. With this insisting, penetrating, affirmative power come rare dreams and visions of the Heavenly World.

God's life is also a Form-world. Spirit is clothed with Substance. These Forms are all messages from God to man. These, however, are also evil so long as they are uninformed of man's intelligence and consciousness as well as of God's. "The heavens are not clean in his sight." Thus the imperfect is in everything until the heavens and the earth are drawn together into one united Whole. This will be the "Holy" Spirit that must operate in the life of man between the Ascension into heaven and the Return therefrom.

Holiness is Wholeness. Life can only be whole and free of evil by the filling up of the natural with the spiritual and of the spiritual with the natural. This is the uplifting of man into God and the descent of God into man. In this dual life spirit redeems body; body, spirit; soul, mind; and mind, soul.

The City of Perfection lieth foursquare. We are not saved from evil by simply denying it. Evil is, even though it is only a state of vacuum. You cannot fill this empty room by ignoring it. You must know that it is; and learn how to occupy it with the good.

The emptiness of our natural state of the heavenly life can only be filled by the opening of our windows towards God both in the Manifest and in the Unmanifest. These vacant chambers of the earthly and of the heavenly states will never be filled with a Religion. This is the work of Religion larger than all the Religions. This will never be done for you by another. No one can initiate nor induct you into this state any more than another can eat for you. Here each must go alone. Each must know God for himself and not from another. The true salvation saves. There is no other way nor name under heaven. This is not a mere discovery of your own divinity. Man divine would still be imperfect without God to know, love and rejoice in. While God is impersonal, through impartiality, He is also personal.

The Perfect Life is the discovery and realization of the human in the divine and of the divine in the human. When each shall be wholly self-conscious and intelligent in the other, evil will be no more. Then, instead of the Imperfect, we shall behold The Perfect in everything. The Perfect realized will be its own witness. It will need no other proclaiming. God Himself will say to all, "This is my beloved Son, in whom I am well pleased."

The understanding, however, of the Law will enter in to the Invisible before the full Nature of God can be made wholly visible. The understanding of the true nature of heaven—as Revelation—and the right relation thereto of man's intelligence, is the greatest possible discovery anyone can make. The most perfect revelation of the Nature of God, and the true way to knowledge of God is set forth in the four Gospels. To understand these—not as the history of an individual but as the history of the evolving, growing life of God in the four great divisions of spirit, mind, body and soul—is to have the understanding that can bring forth into expression The Perfect Life of Man in God and of God in Man.

The whole and absolute meaning of existence centers in this entering of man's understanding into

heaven and the drawing out of the life of God in Revelation into our natural sight, hearing and touch. This is Christ eating with publicans and sinners. This is the Good Shepherd seeking and saving the lost. This is the way that all evil is to be annulled, by filling up the vacuum of the spiritual with the natural, and redeeming, even the spiritual, from mystery and vagueness by our right understanding of the nature of Revelation. There is no other way, power or name by which we must be saved. There are other ways in which men think they are saved and many ways in which they believe they will be saved. These other ways, however, are but shadows or gropings after the true way. That which saves is Immanuel—God with us. This is the very life of God in man, both intelligently and consciously.

The Gospels—or four histories of Christ—are the history of the evolution of such intelligence and consciousness in the four divisions of spirit, mind, body and soul. The way in which The Perfect Life can be possessed is by the enactment of all these events of the Annunciation, the Birth, the Adoration, the Childhood, the Presentation, the Flight into Egypt, the Growth in Nazareth, the Baptism, the Temptation, Preaching, Miracles of Healing, Betrayal, Suffering in Gethsemane, Trial before Pilate, Death, Resurrection, Ascension and Return of The Perfect in our own individual lives.

The end of the world—or the full and final Coming of Christ—can only be when this Gospel or News of God is preached to all nations. This means to every division of our intellectual conscious being. When one shall be the full expression of such full fellowship with God in the very radiance of the Spirit, universal comprehension of Mind, visible life of the Body and approved character of the Soul, that man or woman will inaugurate a contagion of eager seeking of all awakened hearts for similar realization. Such realization is the one thing above all things else worth striving for.

This is no solitary perfection of one portion of

being, but the pursuit of every natural, as well as of every spiritual, excellence. We must bring to God the perfect offering of Time before He can bestow upon us all the fulness and splendor of His Own Eternal Conscious and Intelligent Presence. The most radical change in this understanding of the Gospels is in acceptance of the standard of Perfection, called JESUS CHRIST, as a revelation of the height of Being to which Humanity is yet to arrive, and not as something past in one solitary individual expression.

There is, however, no desire to persuade anyone to give up this point of view. When this is no longer useful it will fall away of itself. The attempt is already made to accept the true standard without giving up the old. This is a hopeful sign that the day is at hand when the Consciousness of Humanity will waken fully to the true nature of Divine Revelation. Then Religion will be larger than all the religions and The Perfect take the place of the Imperfect in Everything. Then Christ eating with publicans and sinners will bring the most forsaken and separated classes into unity and fellowship with both God and Humanity.

The Day of a Great Awakening is at hand that will rescue religious Teaching from all its present weakness and attitude of apology to Reason and Science. The first act in this Awakening will lift Religion above personality and the defence of any historic event, and place it upon the unshakable foundation of the Reality of The Living God and the Cosmic Consciousness of Humanity. Such Teaching will need no other Creed. Its Doctrines will be all the everlasting Yeas and Nays of self-evident right and wrong. It will put no fetter upon human conscience, save the moral obligation for each to seek day and night to know and to be taught of God. Its Bible will be all the self-evidently inspired Books; the most precious treasure of any people. The Teachers of The Life Universal will be those who are self-evidently called of God and man, by natural endowment, to interpret and to help the understanding in others to

feel and seek after knowledge of, and fellowship with, the Living Loving God.

Only then will Religion take the place of the Religions. Only then will human selfishness and human vanity disappear from the consciousness of life. Only then will life become truly simple and equally sublime. Though each will be engaged in some sweet natural service for the good of all, every life will be great, glorious, epical, pulsating and exultant in the glorious ecstacy of the sweetness and the joy of the ever-present companionship of God. This delight will include all delights. It is the land we all desire. This is more than the delight of Visions; more than the joy of Understanding; because it is the glory that is above the heavens and above the earth. It is the freedom of the Spirit; the emancipation of the Mind from the pain of thought and the search to know; the sweet peace, sanity and health of the Body consciously permeated with the static, ethereal Substance of the Body of God; together with the moral strength of a Soul that has faced the great problem of life and gained the victory over all the monsters of unreality.

To bring man to this Immortal Life and Joy of heaven on earth and of earth in heaven, has been the one stedfast Purpose of God in all creation. All the sufferings of the Spirit in Time are not to be counted as too much to pay for the first taste of this nectarious, ambrosial delight of Time conscious of the Eternal, and of the Eternal, long-hidden Life of God made visible in the concrete life of our world.

This is the goal; the day and state of perfect reconciliation of each to all; of yesterday and today; and of man to God and God to man, wherein, while man shall be gloriously self-conscious of his place and worth, GOD shall still be ALL in ALL.

It is this exultant life, like the great mountains and the vast seas, that is set forth in the symbolic utterances of the four Gospels. While the value of these to the world, as they have been taken in the past, has been great and wonderful, the good they contain and wait to bestow on those who can pierce

behind the symbol to the eternal sense, is as light to darkness when contrasted with any good already known.

It is this Final Perfection of every excellence achievable in Time, blended with every excellence that is by nature eternal, that is called the Captain of our Salvation. God could not be true to Himself and not bestow upon man this noble part and this ultimate felicity of absolute fulness and completeness of Being, including everything achievable in Time possessed within, and everything that was for long hidden within made visible without.

This bringing of all that is within into the without is the only complete meaning of the state of Life called both Son of Man and Son of God—Deus-Homo. When man shall reach to this status he will be on earth both visibly Divine and Immortal. This is the promise and heart of all the Great Sacred Books of the World. This is the meaning of them all when interpreted by the Understanding supplemented by Immanuel — God with us. This is The Perfect that is to eat with publicans and sinners. In the spiritual meaning the Publicans are the Roman tax gatherers or the natural governing the spiritual. While the Sinners are the fallen states of Consciousness in Religion ruling us as mysteries beyond our understanding.

When the Christ-life comes to these, all will be changed. We shall know spiritual things naturally and with all our enlightened reason and most cultivated strength of nature give our joyous service to the work of making God ALL in ALL.

Thus finding and knowing God we shall find and know each other, and everywhere and always man and woman will nobly love and serve Each for All and All for Each; man rejoicing in God and God finding joy in seeing His Own Image and Likeness, Intelligence and Consciousness, everywhere in the noble, created, complete life of Humanity.

Even this will only be the beginning of the Day of the Lord God for in our Father's House are many mansions.

JESUS WITH MARY AND MARTHA
—Carl Schonherr

CHAPTER II.

THE PERFECT LIFE

"Behold, I make all things new."
— Revelation XXI. 5.

In this Study into the nature of The Perfect we must first take a general survey of the land before we can make a just division of the parts thereof. It is God Who is perfect and no man can know this from another. Nothing but the Vision of God can reveal God as perfect. Man can only become perfect by seeing God as He is. Men and women who know and love each other very much grow like each other. So, by living with God in the life of Vision with Understanding, man shall, of necessity, in the sure working of The Perfect, become also perfect. Through perfect men and women all the laws and ways of human action will also become perfect.

Any study of The Perfect Life must be first and foremost a work of necessity—not for others alone but for self in all and for all in self. There come times in every life for a pause and a more careful survey and comprehension of the nature and meaning of existence. What is life? and what are the obligations of its possession? Shall we live carelessly, drifting hither and thither on its broad seas? Touching anywhere by chance? Or is there some book of guidance; some clear outlined map by which we may steer our course and see and gain the things most worth seeing and possessing in all the lands, kissed by the waves of life's vast sea? Have we, like the people of our world before Christopher Columbus, lived and sailed timidly upon only one half of our great possessions? Is there, as in his day, another hemisphere waiting our discovery and occupation?

These words are given to the world simply because,

in a life of earnest spiritual adventure and discovery, such a hemisphere has been found. As our world today would be but a Half-world had America never been discovered, so will life to all remain but a half-life until they shall make the same discovery. Greater than the discovery of America; greater than the discovery of any star, or sun, or comet floating in interstellar space; greater in its future effect upon human history, is the discovery that underlies this Study of DEUS-HOMO, or The Perfect Life of Man in God and of God in Man.

The Mighty Discovery to which reference has been made, is the true nature of Heaven as Revelation and of man's life on earth in its understanding of this vast world of God. The heavenly life is God's Life descending into man; while our earth life is the means by which man—to his own honor—lifts up his life into God's.

Frequent reference is made to the heavens and to the earth. This is the first word of Hebrew Scripture, "In the beginning God created the heaven and the earth." Both these are addressed as separate states of Conscious Intelligence, "Hear, O heavens; and give ear, O earth." Like utterances are found in all Revelations. While the most people, at present, regard Revelation as history, this is only possible to those who have not discovered the other side of this great world of existence. This side of our world, now discovered, and waiting full exploration, settlement and appropriation, is, in one word, Heaven! Heaven is Revelation. Heaven—or Revelation—is God's Throne while earth—or man's intelligence—is God's Footstool, the resting place of Divine Understanding. The first heaven was revelation in a state of mystery. The new heaven will be revelation cleansed of mystery by man's understanding grown like unto God's.

The two modes of knowing God are by the operation of intelligence in consciousness and of consciousness in intelligence. The first is to dream and be conscious that you are dreaming and in that state being taught of God. The second is to wake and see the living

Visions of the spiritual world without loss of consciousness in the objective world. The one is the earth in the heavens and the other, the heavens in the earth. These two states are to become permanent and normal to all. By and through these, man will reach to the immortal life on earth and the perfect manifestation of God.

The Gospel of Christ—which is News of God—centers in the great utterance "The kingdom of heaven is at hand." The Gospels are four, because life includes spirit and body, soul and mind. These are the four great cardinal points of being. To be intelligently conscious of the four; to hold and grasp them in their unity as well as in their diversity, is to bind the sacrifice with cords to the horns of the altar.

Our first Study is to be this fourfold Revelation or Ideal of The Perfect Life. We propose to know and to be familiar with the Virgin-Mother; the Foster-Father; the Holy Child; the Wise Men of the East; the watching Shepherds of Bethlehem; the Twelve Apostles; the Women who loved Jesus and ministered to him of their substance; and the nature of the deafness and blindness, sickness and death, conquered by the Word of His Power. We are sure that these are spiritual people and spiritual events, to be a part of the life history of each. Our effort ought not to be one of understanding alone, but one of active endeavor to embody these qualities of power in the conduct of our daily lives.

The Story or Revelation of Christ has to be known and lived in spirit and body, soul and mind. This, however, is the First Coming. While this is important and is, for most of us, the thing we need most to study, there is also a Second Coming, and it is regarding this Second Coming that the words are uttered, "Behold, I make all things new." This is the day when the Lamb's wife is to be ready adorned as a bride for her bridegroom. "The Lamb of God which taketh away the sin of the world" is the double sacrifice or two-fold offering of the Spirit in Time and in Eternity. The "Lamb's wife adorned as a bride for her husband"

is the two-fold consciousness of all heavenly and earthly things blended together into a common life.

All this must come after being born of a Virgin; suffering in Gethsemane; dying upon the Cross; passing into Paradise; appearing in a resurrected body and ascending into heaven. When we have died to the Religion of Truth and ascended into the bright heavens of Revelation, to rule over the heavenly host with the very Thought of God, we must then descend to live with man and to make perfect, as the life of God, the very life of man in all the affairs of material existence. It is this descent from out of heaven—or return from man lifted up into God as God brought down into man—that is to make all things new.

Religion will be made new because the old mysterious states of Revelation will all be cleansed by this reception of Revelation with Intelligence of its Eternal Meaning.

Worship will be made new, because instead of times and places, every thought and act of life will be a flame of devotion.

Government will be made new, for the laws of nations will be one with the laws of God.

Business will be made new, because it will be pervaded and governed by the sense of the oneness of all life.

Education will be made new, for it will include the night with the day and be equally divided between intelligence and consciousness.

The relations between capital and labor will be readjusted, for the Holy Law of Co-operation will take the place of the warfare of competition.

Social intercourse will be re-made, for men and women will mingle—not as birds of fashion nor mere seekers after pleasure—but as sons and daughters of the Living God.

Love and marriage will be made new, for the life of Spirit will dominate and flow forth in the life of sense; while the sense life will rescue Spirit from unreality.

All our daily toil will be made new with the holy dignity of righteous labor; and the old weariness will

be washed out of it by the joy and strength of immortal youth.

Pleasure will be elevated into the moral realm; while the sense of duty will be one with our innermost, as well as outermost, desire.

This Second Coming of the Christ is to be enthroned upon the clouds. It is to be exalted above mystery. It is to come with the refreshing rains of Heavenly Consciousness and in the flashing insights of Divine Illumination. It is also represented as coming seated upon a white horse. This is an intelligence that is absolutely one with Goodness. The moral nature will be wholly satisfied. The rich life of the heavens will blend sweetly with the natural and the human. This "tree of life" is to bear "twelve manner of fruits, and its leaves are for the healing of the nations." Life will be healed and made whole in all its divisions. Never was there a sweeter plant of a rare and lovely shade, fragant with flower and bounteous with fruit. It is represented also clothed in a garment dyed with blood. All the raiment of nature is aglow with the indwelling life of the heavens.

The end of all living is life. Life will flow rich and full; and life will be victorious over all weariness, old age, sickness and death. This life will be rich with material, as well as with spiritual, abundance. It will blend all natural delights with the higher delights of heavenly intercourse. The purpose of all the many interests of life in music, art, pleasure, social intercourse, is that we may possess all these things glorified and increased in the reality of our immortal consciousness of Being.

The Perfect Life Is. You need not say "I am." The Real proclaims itself. It is an atmosphere. It is a pervading soul. It is like others, but unlike. It is like the work of a great artist. The art conceals the art. It is a work of art like other works, yet you do not feel it thus. It is to the beholder a message from out the Eternal Heart. The art that conceals the art is not a mere flash of genius, but genius married to an almost infinite amount of practice and pains-taking

labor to give outward expression to the inward Vision.

In like manner, never will our world witness the radiance that is the outshining of the joy, strength and beauty of God save through those who, to the discovery of God in the life of Revelation, have added thereto vast labor and pains to understand and live from this only source of perfection.

"The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof.

Out of Zion, the perfection of beauty, God hath shined.

Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him.

He shall call to the heavens from above, and to the earth, that he may judge his people.

Gather my saints together unto me; those that have made a covenant with me by sacrifice.

And the heavens shall declare his righteousness; for God is judge himself."

This Coming of our God in the perfection of beauty shining forth from Zion—extended view—is this great discovery by man of the nature of Revelation; not in one flash of genius or vision into this burning fire of Eternal Love and Life, but in continuous vision and painstaking study for many years to comprehend and embody Revelation in its seven divisions of the Seven Spirits of God and four dimensions of spirit and body, soul and mind.

The Saints, or the many forms by which God reveals Himself, must be assembled together by a Master of Assemblies. As said long ago by the Spirit: "The preacher sought to find out acceptable words: and that which was written was upright, even words of truth. The words of the wise are as goads and as nails fastened by the masters of assemblies, which are given from one shepherd."

Many are seeking Zion in another world altogether. Many are seeking it in the old city of Jerusalem—the symbol of the true Zion. Some are seeking it in a new

Church, and some, trying to build it on earth. The Zion of God is the wide far-spreading life of Divine Conscious Revelation discerned in spirit; comprehended in mind; felt and revealed in body, and realized in soul—or the ripe fruit of God's Life in the moral character.

The initial step towards such life is first, purification. The body, dense and gross with the food of animal corpse and qualities; and the mind nourished with materialistic views of existence, cannot come into touch with the heavenly world. Change of life's habits will be a necessity to all who would annex this new world of the Divine Consciousness descending into man. The preparation or fore-runner of this must be man's life in God. This is the life and ministry of John that must prepare the way of the Lord before Him. In this time you must go forth into the wilderness—the unknown and uncultivated life of God in dream and vision—clothed with camel's hair, with a girdle of skin about the loins; having for food locusts and wild honey. The camel's hair represents the harvest of natural intelligence, gathered on many a weary march over the plains of Time. The girdle of skin comes of the strength that has mastered and slain the beast. The locust that devours all that is green before it, is the consumption of all forms of living knowledge together with honey, representing the sweetness of the discovered Consciousness of God in Revelation.

To make this discovery is simply man's highest responsibility. Never will God reveal His face, save to those who thus seek Him in the wilderness. Only John, of all in Judea, knows The Perfect when He appears as "The Lamb of God which taketh away the sin of the world," and as Jesus—the Understanding—who saves his people—the people of the heavens—from their sin. The "sin of the world" is the emptiness of life at any point or moment of the conscious intelligent Presence of the Living God; while the "sin of all the people of heaven" is Revelation in a state of mystery, or regarded as the history of material events.

After purification by change in the habits of life, the next great step in The Perfect Life will be our victory over sleep. Those who see the Coming Christ in heaven as Revelation, know how to keep watch over their flocks by night. This way has to be learned by much perseverance. It is useless to talk about victory over death before you have gained victory over sleep. Those who know that they can die in body and still live, are those who can watch their body asleep and live actively and intelligently in the fourfold consciousness. Such know that consciousness of body can exist even without a physical body. This does not mean that the final state will not have an objective body. Man's perfect life will be as perfect in body as in spirit; and as intelligent in mind as comprehensive and beautiful in soul.

The perfect life includes every interest of heaven and earth. If we seek the heavenly it will prompt us to turn again and seek the earthly. The law of this relationship is embodied in the sweet story of Martha and Mary. Personal love has dwelt with tender interest upon this home in Bethany. The right understanding in Revelation will open for us a far greater value. The true Christ—The Perfect—is with us now. How shall we receive Him? Can The Perfect we are seeking come through improved material conditions? Martha would have Mary commanded to work as she works. Why spend time and strength in rapturous communion with the Vision of The Perfect when there are so many things to be done for the betterment of our world life?

The house is represented as Martha's, but the town is called Mary's. The things close at hand are for those who work as Martha, but the larger life of the future will belong to Mary. Improved material conditions will not, of necessity, bring The Perfect into Its Own. It is Mary who breaks the box of ointment upon the feet of the right understanding of The Perfect before it is planted in the intelligence of the world as the Perfect Body of Truth; the One Perfect Seed that shall yield Immortal Life. The whole future happi-

ness of our world will be most indebted to those who seek and find and know this Perfect Way of Life.

God is Humanity's greatest need. To know and live with God with understanding is the one thing needful. When we have sought and found our home in God all other things will soon be brought into harmony therewith. Then there will be no painful, anxious, worrying thought for tomorrow. Each hour will fly by on golden wings. Each day the things we need to know and possess will come to hand as surely as the buds swell in the warm spring days and the birds return with songs of praise. All the vast, glorious life of God and all the sweet natural joys of the simple life of earth will meet and mingle in one new glorious consciousness of the bliss of perfect living.

It is this two-fold consciousness that will make all things new and fresh, clean and bright. This newness will be God known and understood. All the old darkness and mystery will have passed, and the far away heaven of bliss, awaiting us as a reward in another world, will have descended into the normal and natural consciousness of the life that now is and ever shall be, world without end.

This idea of a "world without end" is no mere pious ejaculation nor poet's dream. In the Perfect Life yet to be, this will be the most self-evident fact. This world, in the material sense, was never created to be destroyed, but to be evolved from chaos and coarseness into order and fineness. The chaos and the coarseness have been necessary to the moral nature of God. God could not create save beneficently. The noblest beneficence God has bestowed upon man, is in making him morally responsible, in part, for his own perfection. Having purposed to create man like Himself, male and female, intelligent and conscious, He could not do otherwise. God has hidden Himself behind the thick darkness of the mysterious utterances of all Revelation, that man might have the honor of the noble toil of lifting these vails of mystery.

Herein lies the only possible way to the perfect unfolding of our own universal consciousness and

intelligence. This in itself is THE PERFECT LIFE, not in one solitary person of long ago but in all who have lived and shall continue to live, until reality takes the place of unreality, and all hate and death are swallowed up of love and life.

Many, in these days, think to bring in this Perfect Life by external law and equal division of all material wealth. The only way to all things in common, is through the Universal Consciousness and Intelligence of The Perfect Life. If I and my brother are one in consciousness, I enjoy and possess all that he enjoys. If he wants, I want. If he is uncultivated, I am so also. My work is incomplete until all are saved. This is the only blood—meaning life—that can cleanse us from all sin and save our world from every ill that now afflicts it. Let us awake! We have slept long enough! Let us conquer sleep, and instead of spending a third of our time unconsciously, enjoy the vast, sweet, sportive, joy-abounding life of Divine and human fellowship in the absolute perfection of Universal Consciousness. If we share the good of all, we must divide the evil also, until there is none left to divide.

Next to the good of giving is the good of receiving. If there were no needs there would be no room for beneficence. Think not that The Perfect Life, when it comes, will leave no room for progress. There are many other worlds still to conquer. If we enter into the full joy of God, we shall take part with Him in the Infinite Beneficence of creating other worlds, and in watching over and helping in their unfoldment from the first glimmer of bioplasm to the created man, unfolded consciously and intelligently in the image and likeness of God.

All this can be done without building ships to sail the cosmical seas of Ether. In God we enter the Ether, the Substance that upholds the worlds. When God fulfills His Purpose and enters into man, this Universal Life will be as normal as any of our natural states of thought and feeling. Before God can live in us, we must find and live in Him. In so finding and in

so living we must become perfect even as our Father in Heaven is perfect.

To seek the inner meaning of all Revelation is to seek the kingdom of heaven, for kingship in heaven is understanding in Revelation. When this shall be first in all our love and devotion all else will follow as a natural consequence. Many honestly think that the material needs of the many are so vast and great that it is a crime to give time to this interior quest. These are the good Marthas who say 'You have left me to serve alone. You ought to leave this quest and come and help me.' Much as we may love and honor the motive of Martha, those who have tasted this inner state know well that Martha's desire for the world can never be accomplished until they have inaugurated in the world a deathless and unswerving search for heartfelt comradeship and unfailing direction from a Living God. Those who have too much material wealth are farther away from awakening to this need than those who have too little.

There is a state of life wherein perfect justice will be done to both of these. This is represented by Lazarus who, in the absence of the Christ-life, dies and is buried. But when that which Christ means comes into our life, then, though Lazarus is dead, yet shall he live again.

The Perfect is in itself the right relation between every natural and spiritual interest of life. Life is yet to become a visible and utmost state of perfection. Body will be all aglow with the Law, Truth and Love of Spirit. Spirit will be unfailingly present in the Sight, Hearing and Touch of Body. The Mind will be on fire in its whole consciousness with the Desire, Labor and Illumination of the Soul; and the Soul will, in its utmost goodness and practical service, be Obedient, Prayerful and Discerning with the energy and comprehension of Mind.

These all laboring together in sweet accord will bring about a state where there will be neither breaking in nor breaking out, but a constant brotherhood and co-operation between the within and without.

This is the only Coming that can ever satisfy the loving spirit of service in both Martha and Mary. While the spiritual understanding of these things may seem, for a moment, to rob us of the human element in this romantic episode, it but translates it into a far larger and more romantic setting, for that which concerns us all is far greater in its beauty than was ever yet embodied. All the dear human elements found in the world's Sacred Books will yet be multiplied a thousand-fold in the bliss of man's finding God in the right understanding of Revelation. Then these will be neither common nor unclean. Then every act of common daily toil, and every hour of our sleeping will be filled with the dewy freshness of The One Thing Needful,—the sweet fellowship between Humanity and Humanity's One and Only All-satisfying God.

ECCE HOMO

—F. Brockmann

CHAPTER III.

THE HISTORICAL CHRIST
or
THE SHADOW OF THE PERFECT

"For it pleased the Father that in him
should all fulness dwell:
And having made peace through the blood
of his cross, by him to reconcile all
things unto himself; by him, I say,
whether they be things in earth or
things in heaven."

— Colossians I. 19, 20.

In the generally accepted view of the Life of Christ, the great central idea has been that of one man's suffering for the good of others. In like manner must we yet see the literal and historical teaching suffer in the acceptance of the spiritual. Among the many references to the nature and meaning of the Christ in the final and ultimate Understanding, are the words: "For it pleased the Father that in him should all fulness dwell; And having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth or things in heaven."

These words speak of a day of reconciliation and peace to come between all things in earth or things in heaven.

Let us consider what this means. All things in earth are all the things that man has worked out by his own intelligence; while all things in heaven are all the things that have been revealed in Revelation and exist in the mighty life of Revelation. Among the great things on earth are the Religions. Among the things in Heaven is Religion. Religion is the rebinding or relating back to God. The day is to come when the ark—and that means the symbolic meaning of

Scripture—shall be seen in Heaven, or Revelation. When we understand Revelation we shall know that this was all the visible or manifest play of the Thought and Consciousness of the Unmanifest but Supreme Eternal God. This will give us Religion to take the place of Religions. Before this understanding of Religion, all the Religions will fade away as mists on the lowlands before the rising sun. This will bring us peace and reconciliation.

Among the things on earth—or man's intellectual way of life—we find the Historical Christ. Among the things in Heaven—the very greatest of all things in Heaven, because He Himself is the full embodiment thereof—is the Spiritual and Eternal Christ; the Unbegotten and Ever-Living Son of God; Jesus Christ, the same yesterday, today and for ever.

There is to be even a reconciliation between these two by the blood of His Cross. The blood is the life that is to enter our world by the passage through death to life of the perfect form of Knowledge nailed to the Cross. This Cross is the relation between soul and mind, spirit and body. In the ultimate, we shall see each division of life of equal importance. It is not enough to know this relationship; we must realize it in the perfect life thereof. The Blood of the Cross is this perfect knowledge of the relation of all things planted in the garden of our natural lives as a perfect seed bearing fruit unto ever-lasting life.

If there is to be a perfect reconciliation between the historical and the spiritual Christ, it cannot be that the spiritual will despise and show disregard for the historical. This view of Christ must be appreciated for all the good that has come out of it. While this is not the real, it is, nevertheless, the shadow of the real. It has been a schoolmaster or educative influence to prepare us for, and bring us to, the real or spiritual Christ. All history seems to be inextricably mixed up with Revelation. In all countries, material events are confounded with those that had no embodiment, save in the life of Vision. In all Religions

there is more or less of confusion between historical characters and those of Revelation.

In the story of Psyche and Cupid, one of the labors appointed to Psyche by Venus is to separate a vast heap of all kinds of grain mixed together, into their separate states. While Psyche despairs of accomplishing the task, a multitude of ants achieve the apparently impossible feat. So, while the separation between the things of heaven and earth seem impossible, it will eventually be performed to our satisfaction by the vast life of heavenly activity. When we have made this great division between the many kinds of spiritual, intellectual, material and soul knowledge, there will be a perfect reconciliation between the facts of history and those of Revelation. We shall then know that the Historical Christ, like the Spiritual, is both Human and Divine. It was human for man, under certain natural conditions, to believe in Revelation as history; and Divine and Godlike for God to permit and bless such belief.

When we shall altogether know Christ as the Spiritual, we shall love and honor the historical form thereof, not as history, but as the most perfect symbol and educative influence given to our world for the purpose of preparing Humanity for the perfect dualization of all things in earth and in heaven.

Revelation was, of necessity, and of God's infinite Wisdom and Love, given to our world in dark and mysterious forms. Man could not have been created with utmost honor to himself without first being made captive to the life of Revelation without Understanding. All that is best and noblest about us comes through the labor and suffering by which this captivity is made captive.

The period of Illumination out of which the Gospels and other Books of the New Testament grew, was one of excess of spiritual life over natural. Many left the ways of nature and of intellectual toil to gain knowledge from God by Vision alone. The Societies of the Essenes and the Gnostics were of this order. By refinement of the body and celibacy they developed the

life of Vision in ecstatic states of devotion, and in this period these Books were written.

The first effect of this life is to intoxicate and captivate. In the energy of desire for the abundance of the heavenly life, the natural is ignored or employed for spiritual, instead of for natural, ends. This leads to unwholesome and chaotic conditions; and strange excesses of the sensuous life are consecrated to spiritual ends. In revolt against these states the intellect turns Revelation against itself and out of its own symbolism builds up the historical view and method of Interpretation. When Religion and the State are brought together, the interests of society compel the State to side with the historical view as against the spiritual. This was a necessity, in order that a man might be less pre-occupied with spiritual things and have more time for natural development.

Hence it was in the Divine Order and care for Humanity that the historical view outgrew and ultimately altogether overshadowed the spiritual. Though overshadowed, the spiritual was never lost. In every age there have been a few who have known the Eternal Christ. Though the great majority did not possess the spiritual, they possessed the most wonderful picture of The Perfect Life ever given by God to man. Even the man-made doctrines that have been created out of the historical have still possessed some of the virtue of the inner life of this mighty symbolic presentation of The Perfect Life.

The union of Church and State around the Historical Christ was a prophecy of a day to come when all material and religious life shall be coupled and inseparable. The great creeds and confessions of faith are shadows of the perfect identity between the manifestation of God in Revelation and the very life of the Unmanifest and Supreme God.

Man's highest moral or soul development will come to him by the necessity of seeking the Substance of Life behind these great symbols. When the very meaning of life shall be found in the right understanding of Revelation, the very forms of faith that must

die and be laid away for ever, will be reverently treated by virtue of the good they have for so long conserved. Those who know the Spiritual Christ will have no need nor desire to persuade anyone to surrender the historical view. Many will have realization of the Spiritual while still holding the historical. Only a vast experience in Revelation with Understanding, achieved by much suffering and labor, will also accomplish reconciliation between these things of heaven and earth. We shall yet know, however, that the life of God in Revelation is the first-born of every creature. The heavens are the foreshadowing of earthly things, and earthly things are the embodied reflects of heavenly things. There is a perfect law of correspondence between the heavens and the earth. To understand heavenly things we must learn all that is possible of the nature of earthly and natural things.

The loss of the Historical Christ will come slowly. It will come in such a way as to be no loss; only the breaking of a vessel too good to be used for any other purpose; even as lovers who have drunk wine together out of one cup, have broken it to prevent it being used for any lesser service. There is an effort to retain Christ in a merely human way after separation between the possible and the impossible in the Gospels. Those who take this way will spill the wine on the ground in their effort to retain the cup. Some who are destitute of the devotional element, as others are color-blind, being as yet unconscious of spiritual things, neither regard the Gospels as history nor revelation. These discard the very greatest fact in the life of humanity as a mere empty dream fathered by ignorance and mothered by superstition. The poverty and emptiness of life in this state, and the credulity and materialistic dogmatism of the representatives thereof are too apparent to make this emptiness worth any serious attention.

The great mass of the best and most enlightened people of our part of the world are still believers in the Historical Christ. So long as they hold to this belief they have, at least, the shadow upon their hearts of all

the good things to come. This shadow will yet be replaced by the real. Of these it is said: "The people which sat in darkness saw great light, and to them which sat in the region and shadow of death light is sprung up." "The letter killeth, but the spirit giveth life."

The love of the Divine localized will yet be the love of the Divine made manifest and visible in the general life of humanity. The things impossible, (and monstrous, if possible) taken as material and outward events, will yet be made glorious when interpreted as God's Way of picturing the mighty spiritual changes to be wrought by the fulness of Revelation with the understanding thereof. Of those who believe in the Historical Christ today, will come a great host who will soon advance out of the shadow into the shine; out of the ideal—impossible of realization—into the ideal that can become real and into the real that will be for ever the ideal.

To know Christ as the fulness of the Godhead bodily, is to know and understand how Revelation with Understanding will make God visible in the very bodies of men and women. Then the Christs and the Madonnas will descend from the walls of Art Galleries —or the far away heavens of location—and be found walking our streets as men and women, possessing the consciousness and intelligence of heavenly things, and yet engaged in all the activities of our natural state.

So will the shadow pass, and the living, breathing, visible Christ of The Perfect Life be found in the place thereof. Then, instead of beholding The Perfect as man, bound and scourged by the law, and rejected by the world that He alone can save and make perfect, we shall behold this time of suffering and bondage of the letter as the necessary discipline and preparation for the freedom and joy of man's life uplifted into God, crowned and completed with God's life descended and made visible in a perfected humanity. All the discipline and sorrow of life are but the necessary background for the fair picture yet to be. The joy of all joy will be the joy of God in man,

rejoicing in being found and understood. These bonds of the letter had to be. The hiding of God is necessary that man might be crowned with the honor of this great discovery.

All that has been hidden is now to be revealed. All the mighty glorious life of God will shine forth as a sun in its noon-day strength.

The Coming of this Day of The Perfect has been compared to the lightning shining from one end of heaven to the other. The first clear understanding of Revelation will make all Revelation luminous with the Divine, Eternal Sense. So long as the letter remaineth there will be some hindrance and limit to the Spirit of The Perfect. This must be, to all, at last, the very life of God within. Besides Him there is no Savior. The kingdom of the Son of God, The Manifest, must yield to the kingdom of God as The Unmanifest, that God may be All in All.

The true Christ-life is man living with God in Heaven, or Revelation, and yet continuing to live and work upon the earth. Those who so live have ascended above all Churches, all Creeds, all Synods. This alone is man's predestined end and home. This is God's good pleasure. In this life of perfect union with God there must be all of earth and all of heaven, and this is fulness of Understanding and fulness of Revelation in sweet accord and co-operation with a sane, simple, human and natural life.

The real worth of Christianity is yet to be revealed. The Liberal Ministers of New England once assembled in conference, selected for discussion the subject: "Why is Christianity a failure?" One of their number arose and said: "Brethren, it is too soon to discuss this subject, for it has never been tried!" The thought, however, that this man had was similar to that of Count Tolstoi, who tried to apply the principles of historic Christianity to economic conditions.

The offering of Christ is for the sin of the world. This offering is within the law of God. It must be made under the Law. It is within the Law that all that is within the meaning of Christianity shall be

fulfilled. God is without variableness or shadow of turning. What He has purposed shall surely be done. What He has given is never recalled. He has given His Only-begotten Son to die for the sin of the world. This death will never be accomplished until Christianity dies as a formal Religion, and lives in the freedom of the Spirit. This death cannot be accomplished save in the full and complete surrender of The Historical Christ. This never was true and never could be true. The historical truth is no more like the real Truth than the appearance of the sun as a flat disc moving round the earth is like the real sun around which our earth is moving.

The change about to come upon the understanding of our world is the change from darkness to light; from ignorance to knowledge; from children at play with dolls to man and woman dealing with the real things of life. We are like a people who have lived long by a great sea without ever venturing into the water, or sailing forth upon its broad expanse.

Christianity has never been tried. The blood that cleanses from all sin has never yet been poured upon the earth for its redemption. In the law of God we have yet to offer this sacrifice, and behold the Great Reconciliation that shall make manifest in our world the very life and glory of the long invisible God. When this understanding of Christianity shall be accepted in a few lives, there will be kindled in our world such a fire of love as will burn out all the dross of human vanity and selfishness. Nothing but actual love of each other more than we love self, because of the expansion of Consciousness, can ever fulfil the purpose of God to be made manifest in the flesh.

The Spiritual Christ is even now suffering for the sin of the world. Behold the crown of thorns and the fettered hands, with an imitation scepter thrust into one hand! The crown of thorns is the historical or material sense. The fettered hands is the bondage of all the Creeds; while the mock scepter is the emotional pretence that one man is Lord of All! This crown of thorns must still press upon the spiritual life of

humanity, until we gain Revelation with Understanding. The bonds will remain unbroken until we lead forth our man Christ and slay Him in order to find the true Divine Human Life of Jesus Christ, the same yesterday, today and for ever!

The only blood or life that saves is the very life of God made visible in the life of Humanity; and this is impossible until we give to the whole world the love and life and service of all we are and all we have, even as freely as God gives. When each loves himself in all; when each identifies himself with all, learned or unlearned, rich or poor, then will the death of Christ be accomplished and the very life of God be revealed in our human world. Let us cast away this mock scepter, and truly bring forth the Royal Diadem and crown Him Lord of All! He who is Lord of All loves and serves all. When all are givers there will be no one in need. When all are lovers hate will have no air on which to live. Let the Creeds and the Religions that bind the hands of our Lord be broken and scattered! Let the soul of man be free to seek and know and live with God! As surely as we live with God, so surely shall we grow like unto God, thinking His great Thoughts and performing His noble and all-generous Deeds.

Is it not time, my brothers, my sisters, that we cease to be idolators, bowing down to this symbol of Divine Life, and in its place accept God at His Word, by taking this glorious Gift of the very Life of God in the flesh? The true Flesh of God is the Ethereal Substance out of which all the forms seen in Vision are composed. When our physical flesh is prepared by purity it shall also share in the Flesh or Substance of the very Body of God. Only by seeking the meaning and appropriating the Life of God in Vision will our bodies take into themselves the power and substance of Immortal Life.

All the Religions must be finally swallowed up in this personal, living, present fellowship with the Living God. The life that now is is greater than all that has been. Nothing external or historic is essent-

ial to The Perfect Life. Should all the Sacred Books of the world be lost, all that is essential would remain. The things that are happening today are more to the modern man than those of any yesterday. The news of yesterday fades away before the last word of today's Times, Herald, Express, etc. GOD, the God of Gods and King of Kings, is also the President of Presidents; the Parliament of Parliaments; the Syndicate of Syndicates; the Trust of all Trusts; the Strength of all that is Strong and the Sweetness of all that is Sweet. All idolatry must disappear in the new heavens and the new earth of an open and intelligent living fellowship between man in God and God in man. All the devotion; all the reverence given to the maintenance of historic creeds must be transferred to the active conduct of today, vitalized with the Sight, Hearing and Touch of the Eternal God.

The meaning of Christianity simply beggars all former ideas of life. We are so far from this understanding that it seems impossible to give expression thereto. To almost all, the form of some Creed, Religion or Personality stands in the way, and so we continue to press on the crown of thorns and to draw tighter the cruel bonds. Yet these Creeds, Religions and Personalities are our dearest possessions!

These must all be given up before we can begin to live and know the joy that passes all other joys mingled together. So, and so only, will the Great Peace come! And this Peace is all things natural made spiritual and all things spiritual made natural; or Man in God and God in Man!

This Real Christ is only born in our world when, in the fields of Bethlehem—place of food—the shepherds keep watch over the flocks of Vision by night. This place of food is the hidden meaning, like a nut in a shell, of all Heavenly Vision. All the Great Sacred Books of our world are full of this concealed food. They are all parts of one stupendous whole. Each one is necessary to the other. Universal Religion and peace on earth and good-will between all the races of mankind, can only come in the discovery of this hidden

nourishment for the life within. Then the Wise Men of the East—the Law, Truth and Love of Infinite Spirit—will come to be seen, heard and felt in all the active embodied life of the West. As surely as man has come forth from God so surely he will never be content until he becomes again one with his Source.

All the vast Life of God in Vision is called Immanuel —God with us. All the vast life and labor of man on earth to get the meaning and understanding of what he sees, is called Jesus, for this is the way Revelation passes from the Invisible into all the visible, active, concrete life of man upon earth. What life will be then in our new world, or dispensation, is too great and glorious for any tongue to tell.

The greatest things that today we know and seek will simply sink into utter insignificance. All the romances ever written have been but pin pricks into this One Great Romance yet to fulfil the World's uttermost Desire. All the music ever composed and sung by troubadour or Royal Opera, will seem as discords to the sweet blended harmonies of a Cosmic Consciousness and a Universal Intelligence. All the pictures of the great Artists and all the pictures of our new picture shows of every kind will be but drops before a coming shower to the mighty display of the form-world of the Living God forever picturing His most supreme Thoughts and infinite Joys for the delight of His beloved—a redeemed or completed Humanity. All that seems too wonderful to believe will yet be to us as sweetly natural and as understandable as our own daily needs and common human joys.

But never will the good of our world be achieved until we seek and find the Eternal Christ who cometh in clouds—the allegorical sense of all heavenly vision. This is the Bush that burns and is not consumed. This is the Mount of Heavenly Vision, the Pillar of Cloud by day and of fire by night, leading us to the Land of Promise flowing with milk and honey.

Let us not then fear the loss of a doll in finding a Living Child. Let the cant and ignorant talk of salvation by a man's shed blood on the earth, all be drowned

out by this mightier flood of the continual sacrifice of the glorious form-world of the Living God, that, by breaking these forms and drinking this living stream, we may grow and expand our own joy and consciousness of life into oneness with the joy of the life-consciousness of the Living God. Let this—the only really thinkable and knowable life of God with us and within us, once be truly lifted up and it must draw all men into it. Then they will gladly rush out of all the walled-in prisons of the Creeds; all the narrow hate-breeding provincialisms of the Religions, into this one boundless freedom of a heart to heart and mind to mind comradeship with the One and Only God Who is no respecter of persons, and Whose inspired, glowing pictures of His Own Infinite Nature, in many Revelations, have no personal—and that means, no historic—interpretation.

All the Qualities of the Life of God being Eternal, this unhistorical Jesus Christ is the only One of whom it can be written "The same yesterday, today and for ever."

The true freedom and the true associations of human brothers that so many seek in the spirit of Martha, can never come until the spirit of Mary seeks and finds this one thing needful. Then will the Crown of Thorns go, and the Crown of the twelve Shining Stars of The Woman clothed with the Sun take its place; for this Woman is the Consciousness of mankind become cosmic and married to an equally Universal Intelligence.

ANNUNCIATION

—H Hofmann

CHAPTER IV

THE GREAT EXPECTATION OF THE PERFECT.

> "As the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or not; John answered saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire."
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> — Luke III. 15, 16.

Everything truly great is more or less expected. There is also a saying: "It is the unexpected that arrives." In a sense this is also true. The expected guest will be different from what we anticipate. The greatest expectation of our world has been concerning the Messiah—The Christ or Anointed. There is something of this expectation in all the Religions of the world. In Brahminism, Krishna is reborn from cycle to cycle. In Buddhism, the Buddha has been before and is to come again. In Mahommedanism, there is to be a new and last prophet of Allah. Among the Jews, the Messianic expectation is never forgotten. At each Passover it is still said: "Next year in Jerusalem." This means the coming of the Great King to lead the Jews in triumph to Jerusalem. However litteral this may be to the ignorant it is a spiritual hope to the wise. Among Christians—to whom Christ was once a man upon earth—there is a great expectation of a Second Coming. Among those who have grown into the higher conception of Christ as the symbolism of The Perfect Life, there is a great expectation of something about to happen.

Many are looking for some more perfect teacher who shall be in himself the embodiment of all that the world has hoped for. Thousands are running after

each new Teacher with a personality strong enough to attract followers. One course of lessons is devoured after another, until the whole mentality is deranged with a mixture of philosophy incapable of unity. Back of all this restlessness lies this Great Expectation of a Someone, or a Some-what, that is to heal our world maladies and give us the perfect life we crave.

The great philosophers have generally regarded Christ as the Divine Symbol of Perfection. The word means "The Anointed." To anoint is to pour on oil. Oil makes rough things smooth. Two olive trees are represented as standing before the Lord of Heaven. These two represent Time and Eternity. The source of smoothness and ease is two-fold. Those who do things easily; who speak with fluency and with abundant meaning, have been anointed from both these olive trees. The olive tree of Eternity is the wild olive. The olive tree of Time is the cultivated. The Perfect Life must include the best that can be achieved by Time as well as by God's free Gift.

The Great Expectation of our world will not be fulfilled to those who look entirely to God, nor to those who depend entirely upon self. The perfect law of life cannot be received as Knowledge apart from Life, nor as Life apart from Knowledge. Man cannot be perfectly content so long as things are hidden from his questioning mind; nor can he be happy in any abundance of knowledge that is not allied to an equal abundant joy of life.

In the Great Expectation of our world today there is a desire for completeness both of thought and of action. There is no wholeness nor health in a life of thought without work nor in a life of labor without thought. The best efforts at reform today are all seeking to make an end of the evil of keeping these two apart. This expectation has, however, a still more prophetic insight. In all quarters of enlightenment and progress there is more or less of recognition that man is a creature of two worlds, and that it is impossible for anyone to attain to satisfaction short of possession in the wealth of the heavens and of the

earth. The Christ, or Anointed Life, must fulfil this Expectation. It must be the evidence of things not seen and the substance of all things hoped for. This expectation, at its best, no longer centers upon any individual. Only ignorance and superstition look for satisfaction in one man. Our moral sense has grown until all our best hopes are for man, not for men. All noblest efforts today at improvement pass beyond the goal of race or of sect, to the goal of Humanity and of a Universal Religion that shall justify and yet absorb all the Religions.

No truly great man or woman thinks of saving his own soul. The noble soul will rather sink with the ship than save his life by inhuman neglect of others. The interest of each is interwoven with the good of all. If you assign another to damnation, you curse so much of yourself. If you wrong another, you wrong yourself. If you right another, you add to your own wealth of being. So long as man fails to realize this law of identity, he must be a stranger to the nature of Christ.

In this Expectation there is a fore-shadowing of a need of something more than can be accomplished by the greatest intelligence. This is because man is growing more and more into self-consciousness. As we have labored to comprehend all things in thought, so we must toil to take up all things into our own personal consciousness. We do not understand another by thinking of him. If, however, you can enter into his consciousness and feel, as well as think, as he does, you can understand and know him even as you understand and know yourself. It is because we are conscious as well as intellectual beings that we are capable of such knowledge and fellowship with one another. When we so love man as to be conscious of this associative life of all in each and of each in all, we shall awake to our responsibility towards God. As we can enter into one another's lives by this means, so we may enter in and become conscious of the Nature and Presence of The Living God.

Now, the Christ-life is the life that includes both the human and the Divine. To live this life is to be

intelligently conscious of the people of the spiritual world as well as intelligent and conscious of the life of humanity. Herein lies the whole meaning of this Great Expectation. We are children of God—the heavenly King—and also children of all the growth of humanity in Time. Each generation is an improvement on the foregoing. Children will be born with judgment matured and with perfect insight as well as outsight. This is the Anointing of Time. The day will come when it will be as natural to see and hear the heavenly state as it is now to see and hear of natural things.

The Christ—or Anointed Life—is the life of actual sight, hearing and touch of heavenly things. Though the realm of dream and vision seems, to many, but a state of illusion, it is one of order and of more absolute reality than the world we see. This is the only way in which man ever did or ever will live with God. That which is thus seen and heard is the direct creation of God of the very Substance of His Own Being. It is by virtue of this potentiality that there is reason in our greatest expectation.

What life is to be is, in this state, greater and more glorious than anything that we have expected. Our brightest hopes and most abundant desires have never anticipated the fulness of the reality. The Perfect Life, personified in the Christ to be, will be over-flowing with both natural and spiritual good. When we have given up earth for heaven we have never been wholly content. When we have sacrificed heaven for earth we have found no true satisfaction.

This Great Expectation is the prophecy of a reconciliation between these divided claims. We belong as truly to the material and natural as to the spiritual and the super-natural. When in the pursuit of the spiritual we leave the natural, it is either with loss or regret. The moral nature and consciousness of our race is growing steadily towards this ideal and double state of interest. In each, life is becoming more desirable. Every invention and triumph of skill is increasing our love for the material world. This love

is so strong that no amount of promise in another world can reconcile us to the loss of this. It is only a superficial attainment in Spiritual Consciousness that makes man indifferent to natural good. When we penetrate deeper into this state of Consciousness all things in nature are enhanced in value.

The great seers and knowers of God in the future will be men of the world of action and material wealth. They will clothe the spiritual with the fulness of the natural and the natural with the beauty of the spiritual. When all natural things enter into our consciousness and live with us in Revelation, there will be more care given to the order and improvement of our earthly surroundings. Chaotic and careless surroundings in home and farm proclaim a spiritual poverty. The richer and fuller a man's life with God becomes, the more gracious and beneficent will be his life in all the natural relations between man and man.

The lifting up of the true meaning of Christ will draw to it every other state of intelligence. Natural understanding will be drawn by the law of gravity into fellowship with Divine Illumination. The heart of man will no longer be torn and divided between the attractions of nature and of spirit. The two will be but the two sides of one shield. In this day our Great Expectation of a Perfect Redemption will find its end in the greatness of its fulfilment. This will be the dual anointing of the things of Time with those of Eternity, and the things of Eternity with the grace and culture of Time.

The promise of God to create man in His own image and likeness will then be, for the first time, fulfilled. We have mistaken the promise for the fulfilment. We have revelled for a long time therein, riotously, until we could no longer live therein. Our return to God, weary of this state of one-sidedness, will be the prodigal seeking his father's home. Then it is that the hungry for God will be filled; while those who are yet rich in the imaginary wealth of the letter of Revelation will be sent empty away. There is no finding this abundance of the Father's house so long as we are

satisfied with the husks of the letter of Revelation. The spiritual consciousness, in its abundance, can come to none who have not first found the emptiness of the old ways.

In this discovery of Heaven as Revelation we are standing on the margin of a new world. Those who teach this will be as though they turn the world upside down. This is the Truth that will make men free and also make all things new. The preaching of this word will be but idle words without the signs that are to be with those who believe.

From the first moment that you discover the fulfilment of this world-desire for something better, you will know that this was the thing of which everything that went before was but a promise and a desire leading you on to make this discovery. Many will imagine that they have discovered it long before they have any real understanding therein. God has mercifully surrounded this mighty wealth with every possible safeguard. It is the treasure guarded safely by fierce monsters and fiery flames. Stout must be the heart that passes the encircling flames, and wakens the sleeping virgin of the most pure and unknown consciousness of heaven and earth. Only a free and fearless intelligence, panoplied in conscious sincerity and integrity, will ever find the path thereto. This pearl is in the bottom of the sea, and he who finds it must cast himself into the depths of the Divine Consciousness to find it. It is a treasure hidden in the field of life, to buy which, you must first sell every other field. It is the Sacred Cup of the Most Holy Grail to be possessed only at the end of many toils. It is Itself the very Body—or Holy Flesh, and the very Wine—or Holy Life, of God.

At the time of this discovery all men's hearts will be, more or less, weary of old ways and in expectation of something new and great. Those who tell others that they have found it will never make them believe it, until this Child has grown and waxen great in the sight of God and man. Those in whom this vast life of heavenly reality first takes birth must nourish and

develop it without recognition or place among the institutions of the world. "Their voice will not be heard in the streets"—the broadest and most liberal places. But though thus alone, they will be so strengthened and guarded of God that they will not fail nor be discouraged, until they have sent forth this judgment unto Victory.

This Great Expectation; this Mighty Thing so many are looking for, will never come until we see the very Beauty and Worth of God so long worshipped afar off, opening and working in the serene, natural, spiritual beauty of men and women who have long lived with God in sweetest, sanest, most intimate, delightful fellowship. We grow like what we live with. Such fellowship with God must bear fruit bodily as well as spiritually. The Consciousness that is ready for the Conception of the Christ Life must be able to say to the Announcing Angel: "Behold, the handmaid of the Lord; be it unto me according to thy word."

The Angel who bears the announcement is Gabriel—Strength of God. This is the Holy Spirit. The Holy Spirit is the Wholeness of the Spirit. Mary is the conscious natural innocency, beauty and exaltation of life that is ready to receive the potency of the Divine Thought of God in Conscious Revelation. That which shall be born to our world from this Conception will be the most perfect life of man living in God and of God living in man. Such will live in Heaven, or Revelation, while living in all naturalness with Understanding.

The coming of this State of Human-Divine and of Divine-Human realization is the only possible fulfilment of our world's Desire. This Great Expectation is not an event to be fulfilled in one solitary Jewish maiden, but in the whole consciousness of Humanity.

The First Coming is the Revelation. This is the law or the schoolmaster that brings us to the Realization. The world's acceptance of this Announcement is nearer than it seems. Step by step the understanding of man in Revelation and the Conscious Revelation of God in man's understanding have been long approach-

ing each other. The Expected will be the Unexpected in its suddenly appearing among us.

"Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of his covenant, whom ye delight in: behold, he shall come, saith the Lord of Hosts." Here the announcer and the announced appear together. This is the dual realization of man's responsibility to God to seek and know; and of God's responsibility to be found and known. The fulfilment of our desire is this two-fold realization. This is the Day of the Lord —the greatest epoch in the world's creation.

"Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of the grapes him that soweth seed: and the mountains shall drop sweet wine, and all the hills shall melt." These words are close upon being fulfilled. All things are shaping themselves in readiness to this end. The Day of the Lord is at hand. The best Consciousness of the world has seen and heard the message of the Covenant.

The life of man in God prepares the way for the life of God in man. All that has been hidden must be revealed. The announcement of the Christ-life comes close upon that of John. The mysteries of the whole are symbolized in the mysteries of the one. The birth of this Divine Life is independent of human fatherhood because it is the only-begotten of God. These mysteries are all couched in the garb of the mystery of sex, because nothing but this in our human life is great and wonderful enough to be the vehicle and language of this more perfect and abundant life. No man or woman who holds the mystery of his or her own live body profanely is ready to be overshadowed by God in the highest and holiest sense. There must be much preparation and purification in the life of the body before this great event can become general in our world consciousness of being.

The new and greater sense of the purity and sacredness of the life of the body now flashing into sight in

all that is best and highest in art and literature is one of the streamers of this Rising Day. As woman conceives and holds within a hidden life so must we all conceive in our consciousness the perfect image in dream and vision of the very spirit, mind, body and soul of the Living God. Each must be conscious of this glorious form-world within, filling every moment of day and night with the indescribable glory and brightness of the heavenly world. All that is within must become to us as natural and normal as all that is without. All that has gone before is a preparation for this event. This is the Flower of all the Ages. This is the fulfilment of the World's Desire. This is the Land of Promise—the glorious Land flowing with the milky streams of a Universal Philosophy and the honied nectarious delight of the very Consciousness of the Living God.

This is the Holy Ghost; the whole spirit of natural excellence of man living up to God—symbolized by John—blended with God descending into man; the anointing of the Christ-life. The fire of this experience is the mighty cleansing, reciprocal love of man in God and God in man—DEUS-HOMO. This glorious task of the uplifting of the human into the Divine, to be crowned with the conscious descent of the Divine into the human will soon spread through the world on the swift wings of a fiery flame of man's growing love for each in all and for all in each.

This Great Expectation is so vivid and wide-spread today, that it is, in itself, a sure token of its fulfilment being near at hand. When the fruit is ripe it must fall. When the harvest is ready the ingathering must take place. The best in all the world are morally standing on tiptoe to gaze for the longed-for guest. The great personalities no longer fill the eye of the beholder. The cry of the heart is for something more.

The party platforms and the new reforms win but a half-hearted devotion. The old watchwords of Liberty, Progress, Equality, have lost their rallying power; something more is wanted and something more is expected, and yet no one seems to know just what it

is we are expecting. The truth is, we are expecting GOD! And as God is a Stranger we are not quite sure that we shall know Him when He arrives! We are told that He came once, and that all the world He came to save could do with Him was to treat Him as a criminal and hang Him! It seems a little less vulgar to say "crucify" Him. That, however, was only a more cruel form of hanging; insuring the prolonged torture for several days, of the victim.

If our expectation should come today as a man, would we recognize Him? Do we really know what we want? or what we need? When He comes all men shall be in expectation, and the coming of any one man can never fulfil all expectation. The simple truth is, That this Coming is not the coming of any one man, but the ripening and coming forth of the full Purpose of God in the creation of the human race.

While the perception of the nature of this Coming, and its partial realization, will be, of necessity, with a few at the first; its spread will be the most rapid of all the changes of this changing world. All other changes will be slow in comparison with this Coming of the Lord. He is to come suddenly. He is to come without observation. The Announcement and the Fulfilment will be close together.

This great change is near at hand, even at our doors. The Expectation is here. The awakening to the real nature of life has surely begun. This Coming is not Liberty, Prosperity, Unity, but Reconciliation to all that was or is or ever shall be; because all is explained to those who have seen God. God once made visible to anyone is the beginning of fulfilment. Because we are today truly seeing and understanding God, we shall surely make manifest the result of this Fellowship. All creation is in travail to this very end. Nothing but the end of our ignorance concerning God will bring light to our minds and everlasting joy to our souls. All that has been done by the greatest of the great, short of this, has been but a pin prick through the veil of our encompassing darkness.

Our Expectation can only be fulfilled when the veil disappears altogether and we see eye to eye.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

"Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion." This is not the old Zion so long a scene of besieging armies, battle and conquest, but a New Zion of a New Heaven—a new and fresh state of Revelation gained from the study of the former Revelations, and a long keeping company with the Angel Host—the embodied forms of the Qualities, Thoughts and Feelings of the Living God. Those who have so lived have said to the Angel Messenger: "Behold the handmaid of the Lord: be it unto me according to thy word."

In our illustration for this Chapter, from Hofmann, the Angel fitly holds in his hand a flower of the lily, while near to Mary is a blossoming rose, for these are symbols of Cosmic Consciousness and Universal Intelligence.

All great artists often do better than they know. The Angel-world must be its own announcement. We shall never know the nature of our greatest desire and expectation until we are told what to expect and what to do from the Angels that are waiting and knocking at the door of every virgin and sincere quality of devotion to all that is highest and best.

The symbolism of the Lily and the Rose may well be the crowning thought of this our Great Expectation. These are among the flowers what the vine and the fig are among the fruits. The lily denotes cosmic consciousness and the rose, the beauty of a cultivated and universal type of understanding that will yet cause us to forget all the pricking thorns of the letter.

These are also like the palm and the oak among trees; like France and England among nations; and the Orient and the Occident of our larger world. The symbol of France is the lily, and the rose, of England.

The rose is the principle flower in the Occident, and the lotus, the queen of the lilies, in the Orient.

In the fragments of the fallen temples in Egypt it bears mute and silent testimony to the divinity of her ancient faith that built the sphinx and the pyramids, both symbols of the hidden meaning of heavenly vision.

On the still lagoons and in the fountains before the temples of India, it yet proclaims the beauty of the inner world. Its leaves are large and generous as the Love of God. Its heart is of gold and its cup as the chalice of existence, holding the very wine of life.

Without knowing why, this symbolism of the lily and the rose has crept into the speech of our world. 'Chaste as the lily and strong or beautiful as the rose' are every day expressions. The lily represents what is chaste and hidden, and the rose, all that is strong and open. The lily seeks and needs the shade, while the rose flourishes best in the full light of the sun.

Would you see this Great Expectation promised from Gabriel, the Strength of God, in overshadowing vision, brought to its fullest and two-fold realization, like the lily, you must have courted seclusion and been long fed with the dewy freshness of the whispered messages of the Angel visitors in dreams by night. Like the rose you must have rejoiced in the strong light and heat of the sunlight of widest and most free intelligence, and waved with grace but unbroken strength to every passing wind of the Spirit. Like the lily you must have learned to bend without breaking, and like the rose to be superior without the vanity of pride. Like the lily you must have sought and found grace. Like the rose you must be strong and self-reliant. Like the lily you must be naturally pure and chaste; like the rose you must be rich with the glory and fulness of life.

To knowledge gained by labor you must add the self-discipline of patient culture until the mind is as the regal glory of an American Beauty, or the softer color of the rose of La France. By meditation and interior seeking of the invisible world you must have

cultivated vision consciousnes, that flower which, like the lotus, blossoms out of the pools of silence and of the hidden depths of Divine Being.

Thus the two fairest flowers in all the world, like the two most useful fruits—the vine and the fig—are the fair symbols of this fulfilment of Our World Expectation of The Perfect.

SACRED HEART OF MARY
—M. Furst

CHAPTER V.

THE CONCEALED MOTHER OF THE PERFECT

"Behold, a Virgin shall conceive
and bear a Son, and shall call
his name Immanuel" - God with us.
— Isaiah VII. 14.

The Text word translated "Virgin" means concealment. The idea is this: A state of spirit of life in humanity that has been long concealed and unknown by man's intelligence. To take this and what follows afterwards, of its fulfilment in the New Testament, as a literal event, would be to suppose that God contradicts Himself. The laws of nature are fixed and unchanging because they rest in the very nature of God. But when we outgrow the materialistic or historical view of these Writings, it is essential for us to search for their inner, spiritual and eternal sense.

Who and what is this Concealed One who has been long reverenced in our highest art and deepest devotion as the "Madonna" or "Mother of God?" How can we find her so as to possess her in a more delightful and worshipful way than ever known before? Many, in losing the literal sense of the Bible, imagine that they have lost their God. When we discover in our own consciousness the spiritual meaning, we find that we have, for the first time, come into real possession of these Divine Creations.

In the days of ignorance and superstition a Vision of the Virgin Mary has been regarded as a rare and exceptional favor of God to some devout soul. Such visions—in the consciousness of the Divine Life—become every day events. If you would have the heavenly hosts as your constant companions you must enter into Revelation with an Understanding altogether emancipated from the historical sense.

This Concealed One stands for each and all of us as the beginning of the Life of Perfection. That Life that is Humanly-Divine and Divinely-Human is hidden within this unknown Virgin-Being, even before any man has discovered Her true nature. Back of all appearances to the contrary, there is an absolute innocency of the natural consciousness that has been altogether undreamed of.

The day shall come when there shall be such identity of spirit and body that nature will be a perfect stranger to any sense of shame or incompleteness in what is natural. We have the sense of shame simply because the desires of the flesh and of the spirit are at war with each other. When these two act together as one all sense of discord will disappear. The same will be true in our life of intelligence and consciousness. We have a sense of incompleteness when we say beautiful things without clearness of thought; or express our thoughts abstractedly without clothing them in beauty of speech. When we clothe our ideas in some appropriate symbol there is no sense of shame. When our natural impulses are one with our loftiest ideals and most devoted love to God and man, they have with them no sense of wrong. When humanity reaches to this state all our doctrines of depravity and natural sinfulness will fall away of themselves.

This Virgin-Mother of the Divine is also born sinless. The ideals that cluster around the Mother of Perfection are true—only in another way from that of the doctrinal forms, which have been given by minds still clouded with ignorance and superstition. There is, back of every appearance in nature, an absolute innocence of nature. Nature seems red with cruelty and slaughter. In all the life of birds and beasts there is depredation and war against each other. The most innocent and beautiful are a prey to the cruel and ugly. We behold war and famine; pestilence and disease; fire and tempest, persecuting and devastating all the nations of the earth. That behind all this there is a perfect innocency of nature, seems hard to

conceive. Yet all these things are, and leave nature as guiltless as the law of gravitation.

Gravitation will have its victims until man's physical life is superior thereto. All the many agencies of loss and death will rage until man shall reach to a consciousness of oneness with each and all; proof against loss and, to a physical identity of spirit, incapable of hurt or death. Prior to this, all these things that seem against us are for us, because by and through them we gain the intellectual and moral fitness that prepares for companionship with God. It is the war of desire between flesh and spirit that gives us the moral battle-field whereon character is the fruit of victory. After this victory is won we shall come into a heritage of perfect identity of consciousness between body and spirit.

This Virgin—or concealed innocency and wholeness of nature—is betrothed to Joseph. This Joseph, as well as the one who serves his brethren in Egypt, is the Gift or Spirit of perfect Sincerity in the pursuit of Life and Knowledge. When man is perfectly honest and absolutely sincere in all that he professes he discovers that the very consciousness of life is pregnant with a new life of identity of interest between all spiritual and natural things. How can man be thus naturally innocent when all the teachings of other days pronounce him sinful?

"The birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost." Joseph, being a just man, was in mind to put her away privily until instructed in dream to accept this as a conception of the Holy Ghost. This is the wholeness of the pneuma or spirit. The spirit of time and of Eternity have met together and become one. What is told us concerning Mary and this conception of the Virgin differs much in Matthew and in Luke. This is because one gives the News of God in spirit and the other, in body.

In Matthew, Mary and Joseph are already living in Bethlehem—place of food. In Luke, they only go to

Bethlehem from Nazareth after returning from Egypt that He may be called a Nazarene—one separated. In Matthew, the worshippers at the cradle are wise men who have seen his star in the East; while in Luke, they are the shepherds who have kept watch over their flocks by night until the bright heavens open above them.

These things are impossible and utterly contradictory from the literal standpoint. In the spiritual sense they are full of delightful meanings. The Wise Men of the East are the great spiritual states of Law, Truth, and Love. These bring the gold of Divine Law; the frankincense or sweetness of Eternal Truth; and the myrrh of wholesome suffering for Love's sake.

The star seen in the East is the influence of the West in the East. The Coming of the Wise Men is the entrance of the spiritual Law, Truth and Love into the material life of the West or Body. Those who keep watch over their flocks by night are those who have learned to sleep and wake, or to be conscious in dream and vision and at the same time intelligently observant of the inward sense. Mary, the undivided consciousness, receives and ponders all these things. In the consciousness of the body this great conception is announced by Gabriel to Mary. Gabriel—Strength of God—is the Holy Spirit. This Spirit is a perfect oneness of intelligence and consciousness. Such a state proclaims the coming of a Perfect Life of identity between nature and spirit.

In Spirit, this conception has no pre-announcement. That which is discovered first in Spirit proclaims its later realization in Body. As surely as we find Body in Spirit, so surely shall we discover Spirit in Body.

Before this Child is born Mary visits her cousin Elizabeth—the mother of John the Baptist, in the hill country of Judea. This is the country of the heights of intelligence of man's life in God. Of this, Consciousness is born—the highest sense of our moral responsibility to search and find and know the Living God. This is John who prepares the way of the Lord before him.

The Christ-Child is born in Bethlehem—place of food. The place of food is the laid up treasure of the spiritual sense beneath the outward appearance of Revelation. After the Child has been taken to Egypt —the South land—Mary and Joseph settle in Nazareth —separated. This Perfected Life grows up separated from all the organized and recognized systems of Religion. It is absolutely individual. This is a knowledge each must gain for himself in his own inward life.

After the birth of the Child, Mary is made clean by offering a pair of turtle-doves or young pigeons. Every male child is to be offered to God. All this means that the attainment to this order of perfection must be freed from human pride. It does not originate with man. Such perfection was in God's plan of creation from the beginning. The discovery of our own perfect innocency of nature would be otherwise tainted with intellectual pride. We see illustrations of this in many who think that they have discovered the Divine in themselves when they have only assumed it from discovering the law thereof. Such offend our very souls with mingling claims of Divinity with the most vaunting display of human egotism. This is the sword of which Simeon speaks when to Mary he says: "Behold, this child is set for the fall and rising again of many in Israel, and for a sign which shall be spoken against; (yea, a sword shall pierce through thine own soul also.)" This perfect identity of body and spirit will be pierced by the separation of such knowledge from life. We must pass beyond the truth of this to its absolute manifestation as life made visible. When man dies to the Religion of Truth, that Truth may be raised up into oneness with Life, the Mother of Christ is taken to the home of John—the Apostle or Gift of Love. This is love of all things within and without.

The last home of Mary—the undivided consciousness of spirit and body—will be with those who share their love equally with all heavenly and earthly things. This Concealed One—or Perfect Innocency, must be one element of the life that ascends up into heaven. The Assumption of the Virgin is therefore a Truth

hidden in a strange disguise. Only the innocent who have compassed God's Altar—knowing both the Intelligence of God and the Consciousness of God—will be able to discern innocence and sincerity in others. Of these who are only rich in the Truth and not in the Life of God, it is asked: "How long will it be before they arrive at Innocency?"

Of their calf—or presentation of Truth and claim to Divinity—it is said in Hosea: "The workman made it; therefore it is not God." The true God who gives perfection is not made. He is not a work of men's hands nor hearts. He is the Eternal, Absolute, Uncreate. Perfect innocence of nature is never reached save through the great cleansing and purification all seek and find who compass God's Altar. It is only truth in this knowledge of the Eternal Law that can say: "Judge me, O Lord; for I have walked in my integrity. I have trusted also in the Lord, therefore I shall not slide. I have not sat with vain persons: neither will I go in with dissemblers. I have hated the congregation of evil doers: and will not sit with the wicked. I will wash mine hands in innocency: so will I compass thine altar, O Lord."

Innocency and Sincerity must long live in Nazareth —separation. There is only one way in which this life can make its entrance upon its public career. The destruction of the children of Bethlehem by the sword of Herod is the death that will overtake innocence lacking the strength to keep out of bad company.

Those who make the Great Discovery will, in time, find and know each other. Out of them will come the Perfect Life and Knowledge of God in all natural and spiritual ways of living that will make the final Home of Man in God and of God in Man.

The Sacred Heart of Mary is the absolute, innocent, sincere, natural consciousness that is capable of receiving the Consciousness of God without exalting its own personality into the place of God; or of exalting self above others. The most conscious personality will be the most impersonal. The pure consciousness is cosmic, or universal. All that rises out of person-

ality will return to personality. The newest cults and creeds will go with the oldest. The Religion that will be born of this fellowship of the Human-Divine with the Divine-Human will be a World-religion greater than all the religions. As truly as the moral conscience of the best in our world today is imbued with the solidarity of humanity, so surely shall man awaken to the equal solidarity of the life of the heavens, or God, with the life of the earth, or man. The Child—the son or state to be born of this receptive cosmic consciousness—is the only Immanuel—God with us. In every soul lies pregnant the possibility of this glorious perfect Consciousness of the Presence of the Living, Loving God.

The Soul is the moral nature—the perfected character. This must be as universal in its intelligence as in its sweet devotion towards the happiness of all sentient being. Our innate purity of nature is so much a stranger to our world, because nature is buried deep in all the ways of life beneath mountains of artificiality. The great cry for a more simple way of life is from This Concealed One whose hour for recognition has come. The potential mother of a pure natural consciousness is the betrothed of every sincere seeker for Truth and Right. That which makes pure in God's sight is the purpose. This is the heart of the whole system. The pure in heart are the pure in purpose. These shall see God.

Whenever a man is wholly and absolutely sincere and unselfish in his effort to know and do the right, he must discover that he has within himself a state of consciousness that can be a true helpmeet to his utmost desire. As surely as water will purify itself by air and motion so surely will the right motive and the right act cleanse the natural consciousness from all that has defiled it. Only then will this Virgin be truly known. This purity of nature is not created by man, only discovered; consciously or unconsciously each possesses this potential Mother of God. Through Her each soul may and will give birth to the perfect Intelligence and Consciousness of The Living God. He who

has God with him consciously and intelligently, and in all the world has nothing else, is richer than he who has the most of everything else lacking this.

The word Mary means bitter. These are the bitter waters that can only be made sweet by the right knowledge sought and found for the right act. She is the Mother of our heart's sorrow as well as of our heart's joy. She is universal by nature; and so long as we cast into Her narrow and selfish purposes, we soil Her pure waters and cloud the One Face in all the world to first show us what God is like. Though This Concealed One is so completely hidden in the many, She is not dead in any. Her discovery, awakening, betrothal and possession in any life will soon lead to Her discovery in the many.

As the discovery of the element in nature that underlays the telegraph, the electric light or the telephone was soon turned to universal ends, so will it be with this greater discovery. Each may know God for himself. Every home may have its telephone reaching to the Throne of God. Each may call upon God and know whatever he wishes to know. God is yet to be an active agent or partner in every life—not in a few things but in all things. When This Concealed One shall be heard Time will be the bride of Eternity, and man's life uplifted to God in the quality of its humaneness, will be supplemented with God's life in man's in every attribute of its Divinity.

As in our Illustration, the Sacred Heart of Mary will be visible on the surface. The whole end and purpose of existence for the manifestation of the Divine in the human and of the human in the Divine will be clearly seen. Then the unknown will vanish in the known; for all that has been so long concealed both concerning Nature and God, will be revealed.

Today most men hide their purpose. When we become naturally innocent and sincere, our purpose will have no reason for hiding. When we pray for, and will to do, just as God desires we should do, God will soon be born into, and revealed in, the very conduct of life.

In our Illustration the Sacred Heart is seen encom-

passed with golden flames. These are the burning fires of purest love. This love of the Purpose of God can only be expressed in loving, joyful service for the good of all. This love of God has been long concealed. Today it is like a mighty volcano almost ready to burst and deluge our world..

This Coming of the Lord, even at the first conception, is the Coming of Love. This great Conception is not of any man, but by and through the overshadowing of the Living, Loving God. If we would find and know This Concealed One, so ready to submit Herself to the Divine Embrace, and become the Mother of the World's Redeemer, we must each one look deep and deeper into self until we discover the long-concealed purity and glorious power of our own Natural-Divine, Divine-Natural Consciousness.

Salvation is thus ever from within. The Kingdom of Heaven cannot begin until we have discovered the true nature of Consciousness. This is not simply the subjective or image-making power of what we have called imagination. The psychological side of consciousness is simply its mental aspect. Life is fourfold, and our Virgin unknown consciousness includes consciousness of spirit, mind, body and soul. The life to be born of this Virgin Consciousness must have place and full development in each of these great divisions.

The Star that appears in the West must be first seen in the East. Those who follow this Star may not return the way they came, for what is found in the south or mind, must be followed to the north or soul.

The Vision of God is not for enjoyment alone but for transmission into the life of act, until the sweet state of conscious fellowship with God has molded and perfected the moral nature, and made even the objective, material life the glorious embodiment of the very Nature of God in the Highest.

This will be no mere state of Unity or Fraternity in disagreement and mutual respect for one another's creeds, but a state wherein all creeds, cults and intellectual standards will be swallowed up in the glorious,

infinite, undefined Life of God made Manifest in the perfected life of man upon earth.

"For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside Thee, what he hath prepared for him that waiteth for him." But when a few have waited and labored long enough to bring all the tithes into the storehouse—the right understanding as well as Vision of God—then will this unheard and unseen glory of the very Presence of God begin to be seen in our world. This is the Virgin of The Sacred Heart. This can be seen only in men and women whose thoughts and desires of the flesh are all one with their thoughts and desires towards God; whose whole purpose and pursuit in life are so manifestly in keeping with an unselfish service for all mankind, that you cannot think nor feel evil in their presence.

The conception in such of the life of God within, is the sign that God Himself declares, whether we ask it or not, that He will give the world. "Behold, a virgin shall conceive and bear a son and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil and choose the good." This realization of 'God with us' must be nourished on the smoothness and ease of universal understanding as well as the inner sweetness of God with us.

When this Child shall be born, the government, first of religion and then of the whole world, will be upon his shoulders. "His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." There is no other way to Peace, either in the religions or secular world, save through humanity's awakening naturally as well as spiritually to the Wonder, Might, Immortality and Peace that must come from Immanuel—God within.

When this takes place the kingdom of Jerusalem - the universal attitude of Deus-Homo—is threatened by a confederacy between Ephraim and Syria; because these represent a lofty moral standard combined with an intellectual apprehension of Truth. Though for a time these are the highest and best, they are simply

as nothing when compared with the mighty Revolution to rush forth upon our world at the Coming of Immanuel—God with us.

Then will those who but feel this life quickened within, before it is born in Bethlehem, break forth with the glorious words: "My soul doth magnify the Lord and my spirit hath rejoiced in God my Savior. For he hath regarded the low estate of his handmaiden: for, behold, from henceforth, all generations shall call me blessed."

All these and the other declarations of this magnificent, the most Sacred, utterance possible to the human soul, are even now to be most visibly fulfilled. The salvation of God has found the fruitful ground so long prepared for it, and now shall the day soon be here when the Prince of Peace—One in might with The Everlasting God—shall burst forth in splendor to rule and guide our world without a rival.

We must, however, in the first glimpse of this mighty life, not forget the low estate of the virgin-mother thereof. Those who have, in a conscious realization of the purity of their own natures, refused to believe themselves sinful, or have aught to do with the religions and policies that limit honest freedom of thought and yet ever sincerely seeking to find a solution of life satisfying alike to heart and brain, have yet been compelled to live apart, separated from all the organized cults and religions.

But those who have combined utmost ideality with utmost practicality, have found no honor among their own immediate kindred in this land of separation. Few can believe that out of Nazareth any good thing can come, yet from this very state come the Mother and Foster-Father of the world's only redemption in the very life of God within us. When such find themselves the seed bed of this most glorious of all promises, they can well say: "He hath put down the mighty from their seat, and hath exalted them of low degree. He hath filled the hungry with good things; and the rich he hath sent empty away."

The good things yet to come into the life of mankind

must all come with the birth, life, suffering, death and resurrection into immortal life of this realization of Immanuel—God with us. What it is to have God with us can never be known by any soul save by actual experience of those who have prepared the ground of a cultivated naturalness without loss of true innocence and simple devotion to all righteousness.

Man's extremity is God's long-waited opportunity. As soon as we are ready the glorious life of God within must begin. This life of God, as so many have thought and taught, is not man growing Divine, but man become so true to his own nature, that he becomes of necessity the selected comrade and servant of the God of Law, Truth and Love, for now have these qualities of the Spirit found embodiment in the Consciousness and development of the conduct and life of the body.

Now will man's desire and will, being one with the desire and will of God, rule and live intelligently and joyfully with God. In this time and state we shall be sure of knowing and having all that we need to know.

All the mighty achievements of the past, in every department of life, will be wholly transcended by those who are overshadowed in their Virgin Purity by God in the Highest.

MADONNA

—Carlo Dolce

CHAPTER VI.

THE HOLY CHILD OF THE PERFECT

"And this shall be a sign unto you;
Ye shall find the babe wrapped in
swaddling clothes, lying in a manger."
— Luke II. 12.

Art and text devotion have enshrined the Childhood of Jesus in many an imperishable picture. The right understanding of the meaning of this Childhood will not destroy but fulfil the promise of these bright streamers of the dawn of a Divine Perfection born and made visible upon earth. This is no solitary event occurring to one people, and of that people to one family out of all earth's myriads. God is no respecter of persons. That which He has promised and assured to one, He has promised and assured to all. This is no boon of salvation born for a few souls, nor for one civilization, but an event which is to glorify and uplift all mankind.

That which Jesus Christ represents in spiritual reality, is even now taking birth and having growth in the lives of peoples who have no knowledge of such an event in its historical sense. We have seen how the whole world has expectation of some state of life that will satisfy every desire. This Expectation includes the heavens and the earth.

We have studied into the nature of the Divine Motherhood as the unified consciousness of life, both natural and spiritual, giving perfect innocence and wholeness of nature, and so preparing man for fellowship with God. This event is pre-announced by Gabriel—Strength of God. This is the Holy Spirit—a state of unity between intelligence and consciousness. Through this wholeness of Being, the Virgin—or concealed innocency of our human nature—learns to know

itself and the mighty unborn possibilities of our earthly state.

To understand the message of the Gospel, the meaning of which is News of God—we must keep before us the fact that there are four Gospels. These four are the history of the appearance and growth of a Divine Perfection in spirit and body, soul and mind. We must not, however, think of this life being completed in one division before it begins in another. It is as though four suns were rising; one in the East; another in the West; one in the North and another in the South. These suns draw near to each other until they meet and mingle into one flood-tide of light and glory. You can imagine also that the suns in the North and the South are veiled for a time while our attention is occupied with those in the East and in the West.

Nothing is said of the Childhood of Jesus in the Gospels of Mark and John. These are the News of God in Mind and Soul. Here we do not see the earliest beginnings of Perfection. The particulars of the Childhood of Jesus are found in Matthew and Luke. These are News of God in Spirit and Body. In Matthew we have the generation or genealogy of The Perfect Life traced back from Joseph to Abraham. This is the history of the growth of our spiritual intelligence. In Luke, it is traced back to Adam; and this is the evolution of our natural intelligence into oneness with the spiritual. In Matthew, Jesus is born in Bethlehem—place of food—and he is taken to Nazareth—separated—for the first time by his parents after returning from Egypt to escape the danger threatened by Herod. In Luke, Joseph and Mary go up from their home in Nazareth to Bethlehem to be taxed, and while there the Child is born. This apparent discrepancy disappears when we know the true meaning. In the Life of the Spirit this Perfect State is conceived and born in Bethlehem—place of food.

It is only after being realized in Mind—personified by the flight into Egypt to escape from the savage and uncultivated force of the natural man, represented by Herod—that this Life goes to Nazareth or into separa-

tion from all organized and external systems of religion. This is an event to be realized—not in mass but in the individual consciousness. Nothing is here said of the great taxation nor of the birth in a stable because there is no room in an inn.

To this appearance, led by a star, certain wise men come from the East because they have seen his star. These enquire first of Herod—glory of the skin. Herod is an Edomite ruling over the Jews in the authority of Rome. Edom—the red—is the same as Adam—the natural state of intelligence. He who would find the birth-place of Perfection must consult the natural as well as the spiritual. The star seen by the Wise Men in the East is the recognition of the relation between material and spiritual well-being.

The life of the West must go to the East and that of the East come into the West. Body must be found in spirit before we can realize spirit in body. These Wise Men of the East are the three gifts of the Spirit—Law, Truth and Love. It is in the growth of these into consciousness that we begin to look for perfection in the unity of material and spiritual values. To these—through Herod and those who study the spiritual values of Revelation—it is discovered that Christ—the Divine Life of God in man—is to be born in Bethlehem. This place of food is the spiritual value of Revelation. It is in the discovery of the hidden or spiritual meaning, that we find where Christ is born. This spiritual value is the place of food because this is the Food of the Divine Substance. It is by this means that man is to be nourished by the Flesh and Blood—the Knowledge and Life—of God.

A danger threatens this Child from Herod, and hence he is rescued or taken from Bethlehem to Egypt. This is the South-land and division of Mind. This life must be both strong and innocent. It must have mental as well as devotional strength. Innocence alone falls a prey to man's natural pride and egotism. The force of nature pushes aside the spiritual; man tries to appropriate to himself the very force and authority of God. But the true Life of God in man is saved and

taken into Egypt, being warned of God, through sincerity of heart, in a dream. This is to be instructed in dream to cultivate natural intelligence as well as spiritual devotion.

The Wise Men return by another way. Such wisdom comes from the Spirit through Mind, but returns thereto through Soul. These Wise Men bring to the young Child the gold of Law Revealed; the frankincense of Truth and the myrrh of Love. After the return from Egypt this quality of life dwells in Nazareth—separated. It dwells apart in the individual consciousness. Each must know God in Spirit for himself and not from another.

This Child is called Jesus because he is to save his people from their sins. The sins of the people of the Spirit are the darkness and mystery covering the heavenly consciousness. This is to be cleansed away by the understanding of the true nature of Revelation.

In Luke—or the News of God in Body—the parents of Jesus go to Bethlehem because all the world is to be taxed. The Perfect can only be born in the life of the Body after this event. To tax all the world is to make all things contribute to the growth of perfection. It is when we put a tax upon science, literature, travel, pleasure, business, education and all the many interests of life, that the Life of God begins to appear in the unity of material and spiritual values.

When this Child is born it is wrapped in swaddling clothes and laid in a manger because there is no room for them in the inn. The inn is the representative of the psychic or phenomenal state of spiritualism. There is no room here for the birth of the Divine Child. The inn is not a home but a place of temporary sojourn. So also is the psychic. While all must have experience of this order, this is a state through which we should make haste. The Perfect cannot be born in looking for the dead. It must come only to those who are concerning themselves with every interest of the world without and the world within. There must be a love of earth as well as a desire for heavenly things. This Child is wrapped in swaddling clothes. This is

done in the East still. It is a state of imprisonment. The limbs cannot move. This life has no freedom of movement at the first. It is compassed by rigid force imposed from without. It is impossible to move hand or foot. It opens its eyes upon the world of its own possibility to find itself imprisoned. This is a necessity. We must guard well the beginning of this great realization. It is laid in a manger. It is to be food for both intelligence and consciousness.

The first to learn of this Advent are shepherds watching their flocks by night. These are the flocks of dreams and visions that come by night. Those who thus watch know how to sleep and how to wake. They have become intelligent in the long dumb and concealed state of consciousness. Here the Divine Child is discovered while the heavens—or Revelation from God—open their inward sense with a song of "Glory to God in the Highest and on earth peace, good-will toward men." Man shall have peace when he knows the meaning of all he sees.

The birth of God in man is the discovery by man of God's good will. All that God has willed concerning us is good. Behind all the clouds the Eternal Light is shining. What God purposed concerning man from the beginning is to have actual realization in every soul. All shall thus learn, at last, to sleep and wake and look down from heavenly heights upon the birth of the Divine in themselves.

This Child will be circumcised when eight days old. This is the number of Holiness. To circumcise is to cut around. It is to compass in thought the relations of God and man, heaven and earth. He is presented in the temple, the dwelling-place of God. Now may Simeon - hearing of spiritual things apart from material realization—say: "Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation. Which thou hast prepared before the face of all people; A light to lighten the Gentiles, and the glory of thy people Israel." This is the salvation of all people, Jews and Gentiles. The Jews are the spiritual state realized in the natural, and

the Gentiles, the natural realized in the spiritual.

Anna—the consciousness of Time in prayer for the eternal good—also gives thanks for this event. This, however, we must remember, is but the beginning of this realization between spirit and body. This is the beginning, not only of our greatest joy but of our greatest toil and suffering. This is to be man acquainted with sorrow and grief.

Long will be the toil and bitter the experience of individuals before the good of each shall be realized as one with the good of all. The growth of this life of realization is in all the many interests by which man is becoming like unto God in all the sweetness of love and gentleness towards others. It is also in the great struggles after justice in material things as well as in the great new aspirations for a World-Religion.

In the separation of individualism it is drawing also near to the aspirations of co-operation and association. Though bound in swaddling-clothes there is a power in these young limbs that will break every fetter and set us free. The life of God in man, once brought to realization, will fill the world with the glory of the attainment of all and more than man ever desired or dreamed of.

In this life hope will end in fruition and all prayer turn to praise. Though it come to us through the suffering of the Cross and Gethsemane's bloody sweat, it shall end in the Life and the Resurrection, the Ascension and the Return from Heaven into the Day of perfect judgment and restitution of all things.

We must remember, however, of the swaddling clothes, that they are put upon this Childhood by the very nature of its birth. The Mother is perfect Innocency, and the Father, the Divine Spirit in its strength, called Gabriel—strength of God. The Foster-father is Joseph—perfect sincerity. The very nature of the parentage of this Life will impose these bands. The new that is also old will be shut away from the old that is not also new and the new that is not also old. There will be no endowment nor temple already built for The Perfect Life. The Son of Man

will not have where to lay his head. The old temple of Truth must be pulled down until there is not left one stone upon another. The temple of The Perfect Life must be the wide arch of the mighty heavens; and its praying stool the round earth and all that can be done for its uplifting into conscious fellowship with the life of God in Heaven.

Though this Child must grow, it is the Holy Child. It is a Perfect Seed. It is of Humanity from the beginning, being neither Jew nor Gentile. Though born a Jew, it comes in all sweet natural ways. It is of no one Religion but of Religion. Where shall we look for this Child? First in Bethlehem, laid in a manger and wrapped in swaddling clothes, guarded by Innocency and Sincerity. The manger is the place of food for horse and ass, which symbolize intelligence and consciousness. Around this state is a natural glory and beauty of life fostered by the opening vision or descending life of God. Those who worship here, bringing gifts, are the Spirits of Law, Truth and Love.

We look again, and see the Holy Child in Egypt, protected by the sovereign power of Mind, from the false assumption of Nature's perfection without God, brought into this protection by Sincerity, instructed of God in dreams.

We look again, and behold the Child in Nazareth—separated—living apart from all the established creeds and cults; for before man can be wholly innocent and sincere, he must have fled the prison chambers of the mind and learned to worship God in the freedom of thought and holy rapture of his own lofty aspirations, for perfect knowledge in himself and not from another. He shall be called a Nazarene.

The Holy Child is born of heavenly and of earthly parentage. It seems the best of the human mingled with the Divine. It is not man alone, but DEUS-HOMO—God-Man; being Man in God and God in Man. This is Everything in Everything; the great in the small and the small in the great; the near and the familiar in the far and the strange; and the farthest

and most sublime brought into the near and the simple, normal, natural and daily life.

O Mother of God! Joy of our discovered capacity to receive God! Look with all Thy Loving, Soulful Being upon this New-Born Treasure of The Perfect! Only The Perfect is The Perfect. The Best is the Best and the Best is for the Best. Only Thou alone! Thou pure perfect Naturalness! One with all Nature! art fit to be the Mother in all the world, of this long unknown and possible perfection of each in all and all in each; of man in God and God in man. Behold the Child! perfect in form as in the concealed life.

In the Illustration of this Study the artist has risen from the shadow into the substance. The human is not eclipsed nor in any way set aside. The Child, though visibly Divine, is still a human child and the aureole about the head of the Mother is only suggestive of the radiance that will surround all who have conceived of the Wholeness of the Spirit and given conscious intelligent birth to the perfect Law, Truth and Love.

The first danger threatening this Child is from Herod—glory of the skin, or external glory. Herod is an Edomite, ruling over the Jews, supported by the power of Rome—the law. It is in the law for the natural to rise for a brief period above the spiritual. This is the time when man sees the Divine only as unconscious Substance, to be found and used by man for his own glory even as he uses electricity and other forces in nature. Herein man exalts himself into the place of God. This is the abomination of desolation, and is the utmost extension of sin or onesidedness.

All that life is to be is the original thought of God. The first-born of every creature, therefore, belongs to God. The Birth of this Child—DEUS-HOMO, God-man and man-God—was God's first-born in the whole purpose of creation. This fulness of possibility for His creation has ever existed in the very nature of the Creator. Perfect Love must give all, keeping nothing back. It is impossible for anyone to conceive and give birth to the Divine Child while the mind remains

clouded with the literal, local and historic interpretation of Scripture. This Child, therefore, must be born in Bethlehem—place of food, because this is the inner eternal meaning of all Revelation.

A danger threatens this Child in its spiritual conception even in Bethlehem. It may have too much of this food. It must have natural unfoldment and education in Mind, in natural as well as in spiritual ways. This is the meaning of the flight into Egypt. The danger comes through Herod. The danger is avoided through instruction to Joseph in a dream. Perfect Sincerity is a great protection. Such are warned of God and saved from exalting the Divine of Self into the place of the Self of the Divine.

The thing most needed in our world today among all who are under the influence of Christian teaching is the understanding that this Birth and Possession of the Divine-Human is what is possible in every consciousness and sincere state of intelligence. Without conscious purity and intelligent sincerity there can be no such Advent. This is for all or none. Whoever possesses this Treasure of all Treasures must know that this is the measure of God's good-will to all. "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Savior, which is Christ the Lord."

The Historic Christ can never be for all. This faith brings no one into perfection. It can never be universal. The true Christ is for all people. Never will God's purpose fail. Humanity is predestined to become consciously and intelligently Divine in its humaneness, and to know the sweet joy and perfect felicity of the humaneness of the Divine.

Though at first but a Child lying in a manger—a place of food—and wrapped in swaddling-clothes, this Child will grow and increase in wisdom and stature, and in favor with God and man. As man will rejoice in finding and possessing God bodily as well as spiritually, so will God rejoice in man becoming consciously and visibly like unto Himself.

Our Illustration for this Chapter does not show us the Child in swaddling clothes, but unclothed and free. Here the artist has risen from the bondage of the letter into the freedom of the Spirit. So must the true Child of God, the beginning of the manifestation of God in conscious Vision, be freed from the bonds of the historic and personal view concerning the meaning of these Gospels.

Many are today fettered and maimed in the most deplorable manner by the worship of persons. Many who have become recipients of the beginning of heavenly life, have been drowned in vanity or disfigured with the deformity of self-importance, through the swaddling clothes of the conventional interpretation of sectarian religion. When the fulness of Vision shall come the Child shall be freed from these bonds.

This life of Immanuel—God with us—is the sweetest babe that ever smiled into the quivering laughing face of human love! So shall every soul possess this infinite treasure of the very image and likeness of God in a human state, begotten and born of our Virgin Consciousness by the over-shadowing of God in the Highest!

As the Life of God in the glowing life of Heavenly Vision set free from bonds becomes a general possession, the beauty of all beauty will appear, and the dream of every dream; the end of every desire will paint the Dawn of a brighter and happier Day. Happy indeed is the hour in every life when Consciousness becomes fully possessed of this Child of the whole World's Desire. Each must learn how to care for and guard this most Sacred Treasure. Many first hopes will be broken. Many will make false uses of this wondrous life. Those who keep watch over their flocks by night will see and worship. Those who see the star —or promise of the Life of God in the Body, first in the Spirit or the East—will find and worship. Those who are wholly sincere and innocent, being free of vanity and self-glorification, will gladly obey the heavenly Vision, and take this Mother and Child into Egypt. Returning from thence, strong of mind as well as

devout of soul, they will dwell in Nazareth, finding no place nor home in any of the many limited views of religion.

The true Child of God must be greater than all the religions, and greater in his humanity than all ideals. The Life of God must be like the great mountains and the great seas, standing free and for ever unfettered by any boundary made of man. As vast as all lands and great as all the seas so will be the mighty Life of God held in the encircling arms of intelligent and conscious reception.

This smiling Babe, representing the beginning of intelligent conscious Vision, comes only to the sincere seeker for all of Truth to know and all of Life to live. Any other attitude absolutely precludes the genuineness of this Great Beginning.

This Child is not the utter absurdities and vaunting egotisms of the many teachers of the Occult and hidden things. This attitude of life can know nothing of any value. No one has any conception approaching this realization who thinks or claims he can give it to another; nor any readiness for it in himself until he has fled from all the prison-houses of the creeds and dared to live alone with his own pure aspirations and faith in a perfect and loving God.

Nor can you have any insight into the nature of this Advent without a sacred regard for human freedom and utmost reverence for every natural law. Before Spiritual Law can find its home in the very life of the body, we must have established justice in our relations to others. Legality must give place to justice, and loving generous helpfulness to others instead of authority and exploitation of the weak and poor by the strong and rich.

Mary and Joseph are of necessity in the lineage of David—the man after God's own heart—and David is man become just naturally with the justice of the boundless Law of God.

It is useless for anyone to look for this smiling Babe until he has erased from his or her own nature the possibility of hating or wilfully doing wrong to

another. This does not mean that others may not think you have done wrong, for often those who do the right have to make themselves of no reputation among those whose standard of right is measured by legality rather than by pure justice.

The place to find this smiling Child of the World's utmost Redemption is revealed by night to the watching shepherds of Bethlehem. Here is a profound Truth. To watch the flocks by night in the starlit fields of Bethlehem, is to sleep and yet wake in heavenly Vision and to intelligently seek, not so much the Vision as the meaning thereof. The Vision of this Holy Child is no mere flight of the human imagination or bubbling up in some mysterious way of your own sub or super-consciousness.

Immanuel is just what the word means—God with us. God is with us. He is ready to guide us in the right to give us Counsel, Understanding and Wisdom in all things that we need to know and to do. Here is the Dream of all dreams; the Desire that fills every desire; the Joy that brings an end to all our mournful seeking. Having God within, we can nevermore walk alone nor ever think for a moment of a need that will not be supplied from the all-bountiful Lover and Giver Who has come with His Only and Eternally Begotten Son to make His abode with us.

The Truth of the East that finds its way to the West into the very life of the body is the Truth of the things we do and love to do because they are married to a life consecrated to Universal Good. The Only Love of God that can find its way to the heart of man or woman is, of necessity, a stranger to any one who seeks profit in any form of gain that can wrong his fellow man. This may be a hard saying and yet anything else is unthinkable and inconceivable to those who bend with the rapturous devotion of all satisfied love above this shining Advent of the Babe in Bethlehem.

Looking here we see all the things needed for our world perfection rushing on swift pinions of winged feet to their speedy and most abundant fulfilment.

The blind shall see; the deaf shall hear; the dumb shall speak; the sick shall be well and the dead shall live again.

Step by step sickness, old age and the very shadow of death shall be driven back until perfect Immortal Life shall be as natural to man as to God, in a world without end.

IN THE TEMPLE

—H. Hofmann

CHAPTER VII.

THE SCHOOL OF THE PERFECT

"Now about the midst of the feast Jesus went up into the temple, and taught.
And the Jews marvelled, saying, How knoweth this man letters, having never learned?
Jesus answered them, and said, My doctrine is not mine, but his that sent me.
If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

— John VII. 14-17.

In these words we have presented to us One, teaching without the source of his knowledge being known, and at the same time, declaring how such things may be known.

To do the will of God is to live and act as God purposed man to act. Whoever does this, shall know the doctrine or law that holds together the heavens and the earth. In this Study into the meaning of this great symbolic Life we naturally come next to the subject of education. By what means or school is this Divine Child educated? He is represented as appearing as One teaching, or as knowing things without having enjoyed any recognized means of learning.

When a man writes books and displays scholarship we know that he has been to some University or that he has had an ordinary education in the schools and followed it up with much reading of books or close observation in some department of knowledge. It is possible, also, to be thus learned and to display great things by the power of the intellect, without worth from the moral standpoint. It is expressly declared here that the teaching of Christ is only to be known by those who do the will of God.

In taking these four Gospels—or accounts of the Life of Perfection - we must keep before us the law of

their relationship. In the Gospel of Matthew Christ is represented as teaching in his own country of Nazareth in such a manner as to cause those who hear to say: "Whence hath this man this wisdom and these mighty works? Is not this the carpenter's son? Is not his mother called Mary? And his brethren, James and Joses and Simon and Judas? And his sisters, are not they all with us? Whence then hath this man all these things?"

This land of Nazareth—separation—is represented as the country of prophets. It is also declared that a prophet has no honor in his own country. This country of the prophets is the state of promise in the many separate and independent movements in religious thought and life. While the one true promise of perfection will spring up and have its education in a state of separation, the other forms of individualism will fail to recognize and honor this Child of the Promise of all things. Those who have formalized a cult - having a well-defined system of ideas to impart—will not know the teaching that cannot be organized.

In Mark—the Gospel of Mind—it is written: "Jesus said unto them, A prophet is not without honor, but in his own country, and among his own kin, and in his own house. And he could there do no mighty work, save that he laid his hands upon a few sick folk and healed them." The Promise of Perfection in Revelation will heal a few of the other promises of life of their want of wholeness. The unbelief in the true promise of life by those who have taken up with the many new and advanced ideas in Religion, is something to marvel at even now. Those who have taken up with any cult are generally so violently prejudiced in favor of it that they have neither eyes nor ears for the Child, or Teaching, of Perfection. Yet though this is true, the perfect Teaching will have its training even in a state of individualism. The knowledge of God and of Perfection cannot be taught from one to another. These things are not to be learned in any School in which God is not the Teacher. Whoever does the will of God must learn it from God. When

this Perfect Teaching comes it will demand and seek its own way of expression. It will not be an imitation of anything that has gone before. While in sympathy with, and patient charity toward, all else, it will yet stand alone. He shall be called a Nazarene.

In each of the four great Gospels he is represented as a Nazarene. In Matthew, Joseph and Mary go to Nazareth after returning from Egypt. In Luke, this is represented as their home before the Child was born. In both Mark and John, he is called Jesus of Nazareth. This means that this teaching in its early life will not be the care of any church nor sect. You will not be able to say: "It belongs to this church or organization," or, "It comes from this college or that university." It is expressly implied in the words of our text, and other like expressions, that the source of this knowledge is not apparent.

When the meaning of life is interpreted with authority, those who first say: "I feel this to be true," will also say: "How do you know it to be true?" "How did you find it out?" This, of course, is natural. What school shall The Perfect be trained in? There is no mention of any school. We are not told that Jesus had any teacher. When he speaks of his authority he always expressly declares that he learned all these things of God. He comes, not in his own name, but in the name of God. "My doctrine is not mine, but his that sent me." How can we learn of God? "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

The one test of the true teaching is the true living. No school can prove it true. No external authority nor prestige can establish it. In whatever school the Life of Perfection is trained God must be the Teacher therein. In the life of Jesus—from the historical standpoint—there is a great period of silence. Many have busied themselves in trying to imagine what life he lived in this interim. It is to the spiritual sense of this veiled period that we must look, and not to the literal, if we would know the nature of this educative life.

From childhood to the time of maturity he emerges from this seclusion but once. At twelve years of age we find him in the temple sitting in the midst of the doctors, both hearing them and asking them questions. After this he went down with his parents and came to Nazareth and was subject unto them. "And Jesus increased in wisdom and stature and in favor with God and man."

Let us remember that Mary is a state of consciousness wherein there is no divorce between the natural and the spiritual. This is a state of conscious and absolute innocence. In the Life of Perfection there will be no conscious sense of sin or one-sidedness. The flesh will not war against the spirit nor the spirit against the flesh.

Joseph—the apparent father of Perfection—is absolute intellectual sincerity in the pursuit of Truth and in dealing with others. The slightest taint of insincerity or hypocrisy must mar the life of Perfection. A thing that is marred, cracked or chipped in any way is not perfect. Any playing with doubtful positions is impossible with those who are subject to Sincerity. To believe one thing and to outwardly appear to profess another is poison to Perfection. The intelligence that watches over the young life of Perfection must then be of the individual type. He must dwell in Nazareth.

Joseph is a carpenter and Jesus is a carpenter's son by repute. In the Sacred Land the carpenter's work comes after the mason's. The mason builds the external part while the carpenter adorns the interior. The carpenter is thus representative of those who adorn the mansion of life with the knowledge of interior things. The education of Perfection is the study and realization in our own lives of the knowledge of Eternal Things. In this Study the means are not apparent. This Study comes not from books. The most spiritual books cannot take the place of personal experience. You must learn how to keep company with God if you would be educated in the School of Perfection. As other Schools are devo-

ted to intelligence, the School of Perfection is for the unfolding of consciousness. Consciousness appears either as a state of Dream or Vision. When this state shall be grasped with intelligence it will vastly increase and become an equal part of every day existence.

This is no shadowy nor vague realm of principle, nor what many know of dream life, but a state of reality far surpassing anything before experienced of material or mental life.

The Source of this Consciousness is the Ether—the Substance underlying all the worlds. It is out of Ether that the forms arise through whom God the Unmanifest makes Himself Manifest. It is only by long keeping intelligent and conscious fellowship with these that we can sound the vast depths and scale the glittering heights of Divine Being. It should be understood that there are many preparatory modes of consciousness that are physical or psychic and not spiritual. These are electrical and vibratory. The Divine Ether is static and not vibratory. To have experience therein you must have attained to a vast stillness and calmness of Being in yourself, through learning to keep still and harmonious under all provocations to be otherwise.

Whatever we achieve in our individual consciousness will awaken and strengthen this state in all. From various individuals and groups of earnest seekers after God the whole world will be awakened and drawn to seek after the Knowable and the Living God.

As mankind must be redeemed by the Consciousness and Knowledge of God so must the animal world be redeemed through the consciousness and perfection of man. The Perfect Life must eliminate suffering from the animal, as well as from the human, world. All delight in fishing, hunting and seeking profit by the slaughter of bird or beast must disappear from our world before it can be fully married to the heavenly life. The harmonies of spirit must be added to the harmonies of nature. First the natural, then, the spiritual. This is the unchanging Law. Those who

know these things can, in a measure, help others to comprehend the vast reason and mystery of being. Beyond this, no one can permanently help another. Here each one must learn to know God and have life in himself and not from another.

There is much talk already about consciousness as sub, super and subliminal, that is bewildering and inconclusive. This state of possession is not to be won by any mere intellectual research. It will come to none in its truth save as the fruit of seeking the Perfect Life in spirit and body, soul and mind. Consciousness in its Truth is knowledge and experience of the Life of God.

The problem of life is not simple alone but various and greatly complex. The problem is the making of man, both intelligently and consciously, like unto God. The heaven of our dreams and the immortal life are states yet to be realized upon earth. The perfect life of man is to be in a body that will be at last incapable of suffering and death. This Perfection will include an absolute identity between spirit and body, soul and mind.

The greatest problem of the age is the nature of consciousness. Here and there, in the progress of time, solitary men or women have arisen whose lives have been graced with a mighty fellowship of heavenly beings. Out of such consciousness come the great songs of Homer; the music of Beethoven and Wagner; and the dramatic poems of Shakespeare. These are, all of them, but hints of the underlying wealth of life. In the depths of being there are far better things for all of us than have ever been taken out.

The Perfect Life will not be a repetition of anything that has gone before. It will be greater in itself than all former greatness put together. It will be a living practical demonstration of the very Nature of God. Whoever sees it shall recognize its source and bow in love and reverence before it. When the education of The Perfect is once complete, it will draw all the world to tread the path. Every knee shall bow. The great-

est of all that has gone before will gladly call to the covering rocks and mountains to hide them, that this ideal made real may stand alone, the One Perfect Way of Life for all men. This will be the perfect Judgment of God making just and equal division in all man's dealing with man. The new heaven brings also a new earth; a reconstructed society. The life of the future will be the life wherein all things will be possessed in common, without loss of individuality.

The Perfect Life will have no separation between sacred and secular things. Religion, government, education, will all be woven into the very act of life itself. The best homes; the best habits; the best social conditions; the best way of doing things; the best food; the best of everything must be added to the best intelligence and consciousness of God in continuous Revelation. This, however, is not a state to be realized without effort. These great things will be realized within by much lonely toil before they will be seen without. There will be a wisdom of a new order and a better way of living come into our world without observation. It will come as a new creation descending out of heaven and yet be the fruit of much lowly toil upon earth in obscure ways.

The pattern of the new earth and of the new heavens must first be seen in heaven. All that the Christ speaks he hears and learns of his Father. This will come to our world—not in the name of man nor by self-aggrandisement—but in the lowly service for all in the Name of, and by the Command of, the Supreme Eternal Godhead.

Whoever earnestly, sincerely, absolutely, strongly seeks both to learn and to do as God would have him do, shall surely know this perfect doctrine or truth of DEUS-HOMO—Man in God and God in Man.

In the temple with the Wise Men the Child is lost for a time to Mary and Joseph. He seems so submerged in the Consciousness of the Divine that he speaks unnaturally to them. From the human standpoint our ideal is not satisfied.

Marvellous wisdom and understanding from a Child

fill us with wonder and amazement, but do not fill up our sense of the fitness of things. This separation of Jesus from his parents is, in a sense, a necessary evil. When the Consciousness of Revelation first grows strong within us we are naturally inclined to lose sight of all things else. Should not natural Innocence and Sincerity seek to watch over this Divine Realization? Yet, when his mother said: "Why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing," He said unto them, "How is it that ye sought me? Wist ye not that I must be about my Father's business?" This is a state of obsession. The Child of the Father's business has other responsibilities.

There is a mother also and a foster-father. Before Jesus can increase greatly in wisdom and stature and in favor with God and man, he must go down a little from this lofty position and be subject to Mary and Joseph in Nazareth. It is not a Divine obsession that can save the world. We must fulfil all righteousness and bring our Divinest Realizations in Consciousness into harmony with the natural as well as with the spiritual.

The School of the Perfect will be in submission to natural responsibility as well as to openness to heavenly instruction. While the knowledge gained by intelligence in the Consciousness of God is above all the Schools, Synods and Councils, those who are the fittest to make this known with both Divine and human favor, must satisfy our ideal of natural reasonableness as well as go beyond us in spiritual knowledge and power. We must seek and know and do the best that can be done to serve our world in all natural ways as well as in serving it with the knowledge gained from God in conscious intelligent Revelation.

The ministry of John—our highest natural responsibility—must go before Him to prepare the way. The separation of John and Jesus is not the ultimate. The Perfect—the Second Coming of the Christ; the last and final realization of God—must preserve an absolute balance and unity of action between the two states

of Man in God and God in Man. While these two are divided they are subject to death. When they are united they shall reign on earth as DEUS-HOMO, and to their kingdom of equal justice to every interest there shall be no end.

The period of seclusion in Nazareth, working at the carpenter's bench, represents the long time that will be necessary in every life for the right knowledge of the interior life of fellowship with God. We must give to this much time and patience. We must learn to sleep and wake, wake and sleep. We must make right division between the things to be learned naturally and the things to be learned spiritually.

There are many things in the Perfect Life to be learned of God that can be learned from no other source. The language must be learned. It is a picture language, and is based on a wonderful law of correspondence between spiritual and natural things. As the learner of any other language must gradually increase his vocabulary, so must we, by much patient observation within and without, acquire familiarity with the meaning of the Living Word.

This state is also dual. We also are creators, or image makers. We must learn to distinguish between the operation of the Divinity of Self and the Selfhood of the Divine. As the carpenter divides and joins, so must each learn to make right division and right union.

In this School there comes a day when the scholar learns to understand the Teacher. To feel within you that you understand the Divine Speech, is a joy indeed. After much converse you gain confidence and know that every question will receive an adequate answer.

The Divine Method of teaching is the one that will yet be recognized as the very wisest and best. The purpose in view is not simply increase of knowledge. Only by transmuting knowledge into life can anyone continue in the School of The Perfect. This School is greater and more valuable than all other Schools put together. The greatest scholar may be easily silenced by the merest beginner in this way of learning. This

way has yet to be fully recognized and added to every other method of learning. When all forms of sectarian religious teaching shall be banished from our schools and scientific institutions, this new and living way will be found and used in every division of learning. As the best influence of a good school is derived from the moral influence emanating from the lives of the teachers, so is it in the School of God. To keep much company with God begets a Divine manner. Man can never become God. He can, however, become Godly—Godlike.

The Perfect Life alone can show what God is like. The amazement of the Savants of the Temple before the wisdom of Christ, as depicted in Art, is the difference between knowledge derived from man, and the soul that is knowingly and consciously taught of God. Others think they know. Those who have learned from God know that they know. The source of such knowing is not apparent. The instruction is always to the individual. Those who so know are never dogmatic. Having found this way they know that man can never be to another in the place of God.

Long after man knows that he knows, he will gladly banish himself into a secluded life, in gentle submission to Sincerity and the unified Consciousness of the natural become spiritual and the spiritual made natural, by much retirement and simple ways of living.

The education of the Soul will prepare The Perfect for its great place in the world's active life. The world will yet seek the help of those who have been taught of God. To have the help of one who has learned, by long experience, what man's responsibility is, is to gain the only help that can be gained from another. Beyond this, each must go alone, for no man can initiate another into the Coming of God.

The real meaning, however, of Christ in the temple, asking and answering questions of the Wise Men, has a deeper meaning than is reflected in any of the artistic representations. The temple, the house of prayer, is the place of converse between man and God.

Here we may bring all our questions, and here we can answer the problems presented to our own understanding.

It is possible, however, to be too soon pre-occupied with this state. Finding God within, it is possible to be intoxicated with the fulness and wonder of life. Unless there has been a vast preparation before-hand, we may give sorrow instead of gladness to our human world.

However important it is to be able to learn within we must also learn without. Many fair beginnings in this life of God within have been lost to the good of mankind through forgetfulness of human and earthly needs.

The period of subjection to Mary and Joseph in Nazareth at the carpenter's bench, shaping knowledge into many a human use, is necessary for growth in favor with both God and Man. All the countless ways of reform; increase of knowledge and betterment of the natural conditions of life, are the necessary preparation to give worth, dignity and fullest service to the realization of the life of God within. Were it otherwise we would be like unrefined and brutish people who, just because they have the means, surround themselves with books they cannot read, and beautiful pictures that are a reproach instead of an adornment to their lives.

It is only after we have long been subject to the absolute, natural innocence and purity personified in Mary, and long sincerity in search of all of truth to know and to do, that such fellowship of God becomes fitting and of true service to self and others. It is not enough to say "Wist ye not that I must be about my Father's business?" We must also give gladness and not sorrow to the innocent and sincere of earth. Otherwise in cleaving to our Father we will forsake our Mother, and the law is, that we honor both Father and Mother.

The great realization of Immanuel must be educated in the school of life as well as in The College of Jerusalem. When we have gained a little from within

we must, faithfully and earnestly, apply it without. The heavens are for the earth as truly as the earth for the heavens. We must learn to go in in order to go out to serve, and when worn with such service go in for rest and fresh store for our world without.

But many have long dwelt in Nazareth, going in to go out, and out to go in. Many are ready to fulfil all righteousness by showing how to marry everything that is without to the greatest glory and worth of everything within.

The Spirit of The Universal is in the air. The Standard of Zion is uplifted under which The Living God, in a multitude of angels seen within, will co-operate naturally and intelligently with the spirits of just men made perfect.

The Christ-Life is born in Bethlehem—the inner state of Revelation mingled with Justice for all who have learned to keep faithful watch over their flocks by night.

The best that we can do in loving service for the good of all shall be crowned and completed by all the wonderful things our Beloved will tell us of His own ways and works in all the vastness of the universe of which we are a vital part.

As surely as universal suffrage shall add to man's intelligence in the realm of human government, the greater love and consciousness of woman-kind, so surely shall a Cosmic Consciousness married to a universal type of Intelligence, bring us all and more than the heart of man ever dared to wish or desire in a world of bliss without alloy.

ST. JOHN IN THE WILDERNESS

—Titian

CHAPTER VIII.

THE OPENER OF THE WAY FOR THE PERFECT.

> "Behold, I will send you Elijah the prophet
> before the coming of the great and dreadful
> day of the Lord:
> And he shall turn the heart of the fathers
> to the children, and the heart of the
> children to their fathers, lest I come
> and smite the earth with a curse."
>
> — Malachi IV. 5, 6.

As life advances to the goal of Perfection, division becomes more difficult. The best of all things are related. John—the best of the human—is a cousin to Jesus Christ—the Human in the Divine and the Divine in the Human. While Christ is The Perfect Life that is to be the best and immortal state of existence, John is the last before this best. He is the noblest of which man is capable under the sense of responsibility, until all the difference between the "I ought" and the "I would" disappears. In the highest state of nature we strive after something that is a little better than our present state. In the natural and the spiritual, wholly at one, there will be nothing to strive for and yet everything to live for.

Our text shows us the work of John. He is to come in the spirit of Elijah. Elijah is the highest sense of moral responsibility in man to lift his own thought and consciousness up into worthiness to live with God. This is the spirit or state in man that is drawn up in the chariot of its own love and zeal for God into the very height of heavenly bliss. The return of this spirit into the life of humanity is for the turning of the heart of the fathers to the children and the heart of the children to their fathers. Many cling to old states in Religion and despise the new. Others cling to new things and neglect the old. The

right spirit will welcome the new and also interpret and justify the former things. Without this the Coming of the Christ-Life would smite the earth with a curse. The earth here is man's intellectual life. When the heavenly comes to those whose intelligence is too small to grasp the old in the new and the new in the old, it often leads to insanity. We cannot endure this great life of the heavens without great breadth of intelligence and generosity of nature.

This Perfect Life is impossible alike to the unintelligent and to the selfish. Only human love and sympathy with all and a free and broad intellectual life can assimilate with the Divine. The life of heavenly vision is unwholesome unless it is balanced with a healthy, active and natural care for natural things. Like the history of Christ, that of John is also fourfold. This moral sense and development of the natural must be of the spirit and body, soul and mind.

In the Gospel of Matthew—the Spiritual division of this great history—we are told nothing of the parentage, birth nor childhood of John. In the days when Christ is living in Nazareth—separated—John the Baptist appears preaching in the wilderness of Judea. This wilderness is the unknown state of God's life in man. It is the best of man's life in God that enters into this unknown state with the moral conviction and determination to labor therein until God shall be known and the whole meaning of existence be made manifest. This is the voice that was spoken of by Esaias the Prophet, or promise of the Spirit, of one crying in the wilderness: "Prepare ye the way of the Lord; make his paths straight."

To prepare the way of the Lord is to make the way of intelligence one with the highest goodness and moral sense. There must be, in this opening of the Way, a vivid realization of our human, as well as of our Divine, responsibilities. The straight way is the way of absolute sincerity and directness. Any double-mindedness, or playing with situations for material benefit, will unfit man for this task. To make the way straight is to make it easy to understand. This is to

labor with the unknown until its darkness and mystery disappear, and we walk with ease where others stumble and fall.

The call of John is to repentance because the kingdom of God is at hand. The kingdom of God is the state of God's life in man. To repent is to change or turn about from wrong directions to right ones. There are two false directions; one is that of the Pharisees—separated, and the other, that of the Sadducees - a just people. These have not brought forth works meet for repentance. They are not ready for the great and last change. The Pharisees are those who separate the spiritual from the material. The Sadducees are those who would have right done between all men but have no faith in, nor realization of, an obligation to the life of God in dream and vision. The people who repent or change at the call of this spirit, are baptized in Jordan. This is the down-flowing stream of Revelation from the heights of soul-consciousness. To be baptized here is to be cleansed by the perfect goodness of God realized in Consciousness. Even the Christ is baptized by this Spirit in order to fulfil all righteousness.

This cleansing is the beginning of the perfect alliance between man's life in God and God's life in man. Now do the heavens open, for the meaning of Revelation is made clear. The spirit descends no longer in forms of strife, but like unto a dove, the gentlest of birds. The Voice of God proclaims this perfect alliance between heaven and earth, His Own Beloved Son. Such perfection in man was what God planted in the first light and life of the Spirit.

The Gospel of Mark—the News of God in the Life of Mind—begins with the work of John. In Mind, the first step toward The Perfect is taken when man awakes to the fulness of his own responsibility to seek and to know and to understand the very nature of God. This is the battle-field of The Field of God on which the fulness of man's sense of justice shall conquer all narrow and sectarian forms of Truth. Those who fight here know that The Perfect Life to follow must

be one of peace. Man's long struggle to know shall cease in the light of Perfect Knowing realized in Living.

The remission of sins by the preaching of John of repentance, is the cleansing of heavenly things of mystery; and of natural things of materiality. The Real is clothed with the Ideal and the Ideal, made tangible with the Real. Coming up from this water, or consciousness, he saw the heavens opened. The opening of the heavens is the power to read with intelligence the meaning of all Revelation.

In Luke—the News of God in the life of the Body—this Child is to be great in the sight of the Lord, and drink neither wine nor strong drink. This Spirit is to seek to know the meaning, rather than to revel in the life of Revelation. In this Spirit man will not be intoxicated with spiritual things to the neglect or unconsciousness of aught that is natural. He is to have a different name from his father. He is to be John—grace and mercy of the Lord.

When Mary visits her cousin Elizabeth this child leaps within her womb. The beauty of spiritual and natural consciousness—the Mother of The Perfect—quickens the spiritual Consciousness with this latent life of the highest moral responsibility that is to prepare the way of the Lord before him. This child, or spirit in man, shall be known as the Prophet of the Highest. He is the day-spring of The Perfect. He is the beauty of the dawn; of the holiest Light of God's Life in man crowning man's life in God. This is the Spirit who gives knowledge of the way of salvation through the cleansing waters of Consciousness applied with intelligence. To have the spirit of John is to be able to be self-conscious in dream and vision, and yet to connect this life with all that is rational and wholesome in natural ways.

In the Gospel of John—News of God in the life of the Soul—it is hard for many to distinguish between John and Christ. It is only John who knows and points out The Perfect as the Lamb of God who taketh away the sin of the world. This Lamb of God is the double

spirit of the continuous offering of Time and of Eternity. When John decreases Christ must increase. As our labor to understand draws to an end, the life of perfect peace and fellowship between heaven and earth draws near. John is beheaded by Herod because he is fascinated by the dancing of the daughter of Herodias. This is the play of understanding between the heavens and the earth. Enraptured with this delight man will make an end of the toil to understand.

Jesus Christ—the Understanding ripened in Time combined with the open vision—will now be made manifest. The way, through John, even to the manner of his death, is opened for the coming of the last and the best. In the Perfect Life man will know without the toil, represented by John. Labor disappears in rest. The gulf between the past and the present is bridged. Man preserves the good and yet accepts the best. Before Christ, there is nothing greater than John. The least part, however, of God's life in man is greater than all of man's life in God. The kingdom of God is yet to be. Man's laws will be God's laws and God's will shall be done on earth even as it has long been done in heaven.

The greatness of God's life in man without the preliminary labor of Man's life in God would altogether overshadow and obliterate man. God means man to abide and have honorable place in a perfect state. It is for this purpose that God hides and retreats so that we may continue to seek and follow on, and by our courage and perseverance grow at last fit for close and continual fellowship with Himself.

Those who go first into a wilderness make paths for other feet to follow. The work of John is to make the way manifest. Those who find God can indicate to others how they found Him. While no man can really initiate another, the noblest thing given to man to know is to make paths through the wilderness of the Unknown; following which, all shall arrive, at last, at the very Heart of God. There is no rest for man so long as anything is unknown. Could we know all things else and not know God, we could not rest in our

palace with ease for thinking of that closed door and wondering what could be found on the other side. Love alone cannot open this innermost door and so show to others the way of salvation. Seeking for the key which will unlock this door is something like seeking for the philosopher's stone—perpetual youth and perpetual motion. Perpetual motion is close to eternal rest. It is the law of perfect balance.

The work of John ends through the dancing feet of Herodias' daughter. This mystically suggests the way. We must establish a perfect equilibrium between the within and the without. We must learn how to toil in the night just enough to give us joy and strength without sense of fatigue in the day; and also what and how to do in the day to impel us back into the Consciousness of God at night.

It is in the establishment of this balanced state that we reach to the Day of the Lord, that is neither day nor night, but one day of night in day and of day in night. In the attainment of this perfect balance the sense of responsibility is at an end. This perpetual motion will keep the amount of waste and supply in perfect equilibrium. This is perpetual youth. The sun of intelligence will shine in the night and the moon of consciousness will give light by day. The spirit of John is then the last and best work in every life, short of the full descent and completeness of God's life in man.

When we embrace this, God's noblest gift to man—the responsibility of seeking and finding the knowledge and life of God—the Child or Life is born within us, that is called the prophet or promise of the Highest. This Child or Life of man in God, shall go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins. This is the salvation of the heavens from mystery in the clothing of Revelation with Knowledge and understanding of its true nature and relation to man's intelligence.

All this is through the tender mercy of our God, whereby the day-spring from on high hath visited us;

to give light to them that sit in darkness and in the shadow of death; to guide our feet into the way of peace. The only way of peace for the feet—or understanding of the spiritual world—is for that world to have full place and consciousness in all the life and ways of man upon earth as well as of man in heaven.

There is nothing greater nor more important for us to understand than this law and nature of our highest responsibility. Higher than heaven; deeper than hell; behind and above the throne of every king overshadowing all parliaments and courts; yea, above the Throne of God Himself, sits supreme and unchanging this awfully and gloriously sublime principle of Responsibility. God being perfect in Himself cannot live unto Himself. Creation is a Divine Necessity. It is the expression of Infinite Beneficence. A creator without a creation is impossible. The principle of giving must give. Love must love. Love knows not its own worth and fulness of capacity to enjoy until it receives Grace for Grace, Love for Love. The Love of God for man must ultimate in the love of man for God. We cannot comprehend our capacity for joy until we have experienced the perfect reciprocity of our life in God and of God's life in us.

The work of John is the fulfilment of man's responsibility to live in God; and the work of Christ, the fulfilment of God's responsibility to live in man. Short of this God would be false to His Own Perfection. He can only create man in such a way as to be true to Himself. To be thus true He must give to man the very noblest part possible in the work of creation. In the Finished Work man must honor and respect himself as well as God. God's best gift to man is this great privilege of entering the wilderness of the Unknown, and of wrestling with the mystery that surrounds him until he has surveyed and reduced to order the utmost nature of existence.

The very secret of all things is to be uncovered. We are to understand the Cosmic Consciousness of God. This is impossible until we comprehend it as our highest privilege as well as our responsibility. No one but

John knows the Lamb of God which taketh away the sin of the world. It is only after much toil in the mystery of God's life that we gain strength of understanding to recognize the perfect relationship between Time and Eternity; Man and God.

John gives Consciousness to Christ and Christ gives Honor to John as being greater than all prophets. Though greater than every promise, the least in the kingdom is greater than John, because this is the greater power that comes as the end of all strife to know. Then the mystery is solved, and Man in God will nevermore be separated from the sweet, strong, glorious realization of the Life of God within and without. While this great responsibility, primarily, is an individual capacity and obligation, it must ultimately be included in the social sense. If prosperity, in a material sense, is both individualistic and associative, how much more is the higher good of spiritual health and happiness!

We guard ourselves, by the social conscience, from contagious diseases, and guard our treasures of the mountains and the forests by public laws; and then leave the matters of far greater import to chance. There can be no true health in the body politic any more than there can be in any individual life; any true wholeness—or holiness—until God is taken into co-operation. Such co-operation must be more than passive; it must be both intelligent and conscious.

The greatest thing to be done in our world-life is the recognition of the training of Consciousness. We accept intelligence as a matter of public necessity, but leave consciousness to private or independent enterprise, under the faulty methods of sectarian religions.

The element of religious responsibility has but a helpless recognition in the social functions of these United States. It is almost entirely banished from the State Schools, and while we have a chaplain to open Senate and legislative Councils with prayer, he has no voice in the deliberations thereof. The simple fact is, that man has not yet awakened to his social responsibility in spiritual matters. This is no plea for

the old world union of Church and State that gave to an Ecclesiastical Pope the power to make and unmake Emperors and Kings.

While the greatest ills have sprung from the false recognition of God's place in human affairs, the greatest good we all seek can never come until we give the right recognition thereto. The people are represented as going forth to seek the baptism of John en masse. "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins."

Many go unready, having brought forth no fruits preparatory for such a change. These are called Pharisees and Sadducees. A Pharisee—or separatist—is one who holds religion as something apart from the common life; and a Sadducee—a just people—is one who puts human justice and right doing before religion. Neither of these classes is ready for the cleansing life of Consciousness in an intimate rational fellowship between man and God.

Before we can behold The Perfect Life operating in our world, society must awaken in general to this great law of both individual and public responsibility. Herein we touch the only Reform that can reform the Reformers and prepare the way of the Lord before him. Without this awakening to this lofty responsibility a great spiritual quickening would be blasting and destructive. It would lead to the excitement and insanity of modern revivalism, and be seized upon by the tyrants of official Religion as a power with which to strengthen their hold upon usurped and unjust prerogatives.

Many in Europe wisely fear to let go of the influence of the Pharisee for that of the Sadducee, for the tyranny of the latter might be worse than that of the former. Our only salvation lies in the naturalization of all that is spiritual and the spiritualization of all that is natural. This is the one mighty, saving and redeeming Truth that can never be applied to human progress save by this Opening of the Way for The Perfect.

Our illustration shows us a man of great physical and natural strength. The staff in his hand bears the shape of the Cross; while the lamb at his feet suggests the words he is supposed to be uttering: "Behold the Lamb of God, which taketh away the sin of the world." The inspiration of the great Titian guided him better than he knew. Man must be strong and well-developed in many natural ways before he can embrace and live up to the work of including consciousness with intelligence in all the personal and associative activities of human life.

Such, however, is a fore-ordained necessity. We have not done the best thing God has given us to do until we have sought and found God, and recognized our public duty to see to it that mankind shall, in general, be awakened to give to consciousness as vital and important a place in education, business, pleasure, and above all, in government as in religion. While we need no separate institutions for Religion in its universal aspect, it must have the first and foremost place in all that we do, both privately and publicly. Without this there is no possibility of preparing the Way of the Lord before Him.

The Sadducees today have their representatives very largely in those who call themselves Socialists. Their one care and demand is for a betterment of material conditions. They would divide equally the wealth of the world, not seeing that poverty is often, in our education, our best friend; just as many are over-educated as are under-educated, and more are cursed by wealth than by poverty.

There is nothing in human life so deadly to the soul as to have it in our hands to do good and not to do it. What man needs, is not more or less of material good but a true sense of his moral responsibility to the world within as well as to the world without.

There is just as much need of the Spirit of John among the Pharisees as among the Sadducees. These are the Church members who separate themselves into some man-made prison-house from their great human brotherhood. These mostly think that the way of the

Lord is already prepared for him. To find him you have only to put on their robes and repeat their prayers and creeds.

Before we can repent and be baptized in Jordan we must get out of all the Religions into simple, eternal Religion, and out of all sense that material things are more important and real than spiritual. We must weave together into one robe every natural and spiritual interest. We must seek to know all that is unknown in the Invisible as well as the Visible.

The work of John is really the same as that of Jesus, but not the Christ. The one is all of God's life within and the other, all of man's life to seek and understand the very nature and use of the life within. This twofold recognition should run through every interest of life.

Of the childhood of John it is said: "The child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel." These deserts are simply the unknown and uncultivated state of the world of God within. This is the world of qualities rather than of quantities. Intelligence deals with quantities; but when we become conscious of the Inner World we shall begin to study and appropriate qualities. Spirit is qualitative and not, in any sense, quantity. No quantity can be of any real value until it is informed of the rightful quality.

The deserts to be cultivated by the Spirit of John are the inner meanings of the Great Sacred Books—the Bible of Humanity—and the right understanding and reception of the thoughts and feelings of God when they rise up within us in dream or vision. The vast potentiality of this operation must be brought into all education, law making and law administering. Now these things are nearly all in the hands of legality and mere physical brute force. Religion is mostly still idolatry and mere play acting. But God remembers and comes to fulfilment. All that He has promised must of necessity be fulfilled.

This is the real significance of the names of the father and mother of John. Zacharias is 'Jehovah has

remembered;' and Elizabeth, 'God is an oath.' This is a covenant that in the fulness of Time all things of heaven and earth shall come together by man's living in God and God's living in man. This is the oath sworn unto Abraham—friend of God. The state of friendship between man and God will grow from age to age until there shall be no further strife nor separation between the within and without. All things will be found blended and working together in one happy state of Earth in Heaven and Heaven in Earth.

The Spirit of John is the faithfulness of the Spirit in Time, and the Spirit of Christ the Anointed, the faithful stedfastness of the Eternal. All change or remembering of the Divine is the bringing to fruition the perfect seed planted in creation by the very nature of the Creator.

The greatest significance of all the work of John is in the fact that the Christ Himself is baptized of him in Jordan; and though John said "I have need to be baptized of thee, and comest thou to me?" Jesus answered and said, "Suffer it to be so now, for thus it becometh us to fulfil all righteousness." When Jesus came up from the water, the heavens were opened unto John, and he saw the Spirit of God descending like a dove, and lighting upon him. "And lo, a voice from heaven, saying, This is my beloved son, in whom I am well pleased."

This takes place in Matthew—the division of Spirit. In Luke—pertaining to the Body, this takes place at the end, after all the others have been baptized. Before we can fulfil all righteousness we must gain, in the inner meaning of Revelation, the great difference between our labor to live in God and God's beginning to live in us. It is only after we have done all we can in Time that the mighty life of God can begin to operate in us in all sweet gentle and lowly ways. This is the Holy Spirit; the union of every natural excellence with the glorious fellowship of God within.

It is John who baptizes the publicans or tax-gatherers, and the soldiers—the enforcers of law and order—requiring them to be content with their wages and to

do no violence. This is our great need today. The making and enforcing of law must be rectified by the Spirit of John. Society must be awakened and kindled en masse to seek, before and above all things, to gain understanding by labor of the inner meaning of all Revelation. All must seek and find this cleansing in the waters of consciousness. All that has been said and done about this baptism of John—short of this—is akin to all the fetish worship of savages.

It is time we sought and found these cleansing waters and prepared for that greater baptism of which John said: "He shall baptize you with the Holy Ghost and with fire." This, however, comes only in the full completion of the Christ-life in spirit, mind, body and soul, for this fire is represented by the cloven tongues of fire of the day of Pentecost. This is the day to come when we shall be endowed at once with all natural and all spiritual Truth in a two-fold consciousness of Man in God and God in Man.

TEMPTATION

—H Hofmann

CHAPTER IX

THE GREAT TEMPTATION OF THE PERFECT.

> "For in that he himself hath suffered being tempted, he is able to succour them that are tempted."
>
> — Hebrews II. 18.

In these Studies into the conditions, laws and characteristics of The Perfect Life, we come next to the Great Temptation. This Great Temptation will meet this Perfection at the very threshold of its world career. The true nature of Perfection is unveiled to our deepest and loftiest natural and moral sense. It is cleansed in the waters of consciousness. The Spirit descends like a dove. The Life of God in the most perfect state is full of gentleness and amiability. Those who have this Spirit are gentle in all their ways. Such are never harsh nor severe towards the faults of others. The only stern words of Christ are against false principles. The Perfect finds no good in either Pharisee or Sadducee. There is nothing gained by seeking material good without the heavenly life nor in seeking the heavenly life without the material. Whoever is condemned by this Teaching is self-condemned by his own heart.

So long as man seeks to bring together the life of God and man—of the heavens and the earth—he is of the Spirit of Christ or of these who see The Perfect Way. This Way of Living is the Son of God. This Lamb of God—the Spirit of Time and Eternity united as one—will take away, at last, all the sin of the world.

At the beginning, however, of the active period of this Perfect Spirit will come a great and three-fold temptation. Whoever has determined to be perfect and to exemplify the nature of Perfection in the world must first find out the means by which it is to be

accomplished. That which is new and distinct because it is the one way, truth and life of Perfection must also be new and distinct in its means of accomplishment. The new wine of this life cannot safely be poured into the old vessels. Before the right way can be found the Spirit of Perfection will drive us into the wilderness to be tempted of Satan. "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil."

The traditional scene of temptation is the wilderness or uncultivated region around the Dead or Salt Sea. This region is the very lowest spot on our physical globe. It is one of the most striking and fascinating landscapes the human eye ever rested upon. It looks like loneliness and barrenness embodied. For miles the land seems to be like a sea of billows suddenly changed into solidity. Not a house nor flock nor individual is seen. Yet the only thing wanted to change this desert into a garden of human action and living beauty is water. In the one or two cultivated spots, because of water, everything grows to greater perfection than in any other part of our world.

In like manner, the one way of life in the union of the heights and the depths is long a scene of barrenness. Whoever brings these together into a perfect relation must undergo a period of abstinence from the old forms of spiritual nutrition. "When he had fasted forty days and forty nights he was afterward an hungered." Forty is a symbolic value often used in these Sacred Writings. It brings Might into Light and the Unmanifest into Revelation. It is by abstaining from the Religions that we grow mighty in Religion; and by abstaining from the old or historical interpretations of Revelation that we find the very life of God therein. By this abstinence from the old, man develops a vast hunger. Then it is that the Great Temptation begins. Satan is the Spirit of Light. He is the first Light-bringer to our world. He is the light moving upon the darkness causing strife between our lower and higher desires; and hence the light is confounded with the darkness; and the evil or emptiness

of our own nature confounded with the cause of its discovery. We are tempted of Satan when—in the hunger for the whole of Knowledge—we are inclined to accept a part.

In these Writings, fixed and established doctrines are sometimes compared to stones. Why break away utterly from the conventional and established in Religion? "If thou be the Son of God, command that these stones be made bread! Convert by your power these doctrines of incarnation, atonement, redemption, into bread! Satisfy your hunger with these things! Convert them to your use and do not separate yourself from the way others have believed!" To this Temptation the Perfect Spirit, when it has entered into man, will say, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." The knowledge, symbolized by the doctrines of Religion, cannot satisfy the hunger of Perfection. Such Perfection can only be nourished by the meaning of all the mighty utterances of God in Revelation. This Spirit must be nourished on the general and united sense of all the great Revelations. No one can be nourished with the true bread, or knowledge of life, until he has learned the general sense of this mighty speech.

"Then the devil taketh him up into the holy city and setteth him upon a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down: for it is written: He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." The Holy City of Jerusalem is the fourfold state of Revelation. The pinnacle of this temple is a survey of the universal life from the point of cosmic or universal Love. "If you are the Son of God—the One Divine Idea of Perfection, born at last—then throw yourself down from this point into the very depths and seething whirlpool of your own physical desires! For you there is no danger! You are the one most precious thing in the sight of God! He has given His angels charge to hold you up and save you

from any false understanding!" "But Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God." Though your desires be perfect, you should not court danger. To practise the casting down of the highest into the lowest is like a child playing with fire. Many are, in this way, plunging into the most deadly danger. God cannot protect us if we part company with natural prudence. He who has entered into Universal Love must beware of the dangers that skirt the sea of private passion. Universal Love must be married to Universal Truth. We must guard our own understanding with utmost vigilance as well as trust in the power of God. So long as we can be tempted to ignore natural things by the spiritual, we shall be thus tempted. We must not let ourselves be governed by the absolute in the conditioned state of natural and human obligation. We have no right to think we are exempt from the law of gravitation. If we ignore prudence and cast ourselves down carelessly into physical passion and desire, even for spiritual ends, we are more liable to be mastered by the beast of our own nature than to be upborn by the angel thereof.

The realization of The Universal in the individual should not be sought to the neglect of aught else. This is one of the fruits that will grow on the Tree of Life's Perfection without seeking. All this lust for an immediate perfection is of this nature. It tempts, or challenges, God. It commands God to make perfect. This is forbidden. God, as The Unmanifest, has bound Himself by a just and golden law. He will not covet aught that belongs to His neighbor—the Spirit made manifest in Time. The Manifest must not bear a false witness. God will never do for man what man has been given to do for himself. He who marries the heights and the depths must do it with caution and utmost respect for man's responsibility as well as for God's.

The next Temptation is concerning the kingdoms of the world and the glory of them. Showing these, Satan says: "All these things will I give thee, if thou

wilt fall down and worship me." Whoever has rule and lordship among men over the world and enjoys the glory thereof, must worship the Spirit in its earlier forms of the religions and the partial laws of nations.

The Perfect will say to this: "Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God and him only shalt thou serve." This is the only way in which the absolute freedom of the individual conscience can be secured. He who bows down to the religions cannot know the one perfect and final Religion. Absolute loneliness must come before we can enter into the true and all-loving association with others. "Then the devil leaveth him, and, behold, angels came and ministered unto him." This comforting ministry of angels is a fact. It is ready for all who tread down fear and lift themselves into the Universal Spirit of Divine Love and Truth. Such angels are the thoughts and affections of God made tangible to Sight, Hearing and Touch.

The history of this Great Temptation differs in each Gospel. In Mark—or Mind—the wild beasts are mentioned. It is in Mind that man must become victorious over the unconquered passions and forms of human desire. In Luke—the Gospel or News of God in the life of the Body—the temptation to seek the kingdoms of the world and their glory comes before that of the temptation of the pinnacle of the temple. In Spirit, man must lift up the physical consciousness into the spiritual; while in Body he must bring down the spiritual life in its universality of Love and Truth into all the secular and material acts of Life. In John —the News of God in Soul—there is no mention made of temptation. Here character has become fixed and stable. Perfect Goodness combined with Universal Intelligence cannot be tempted. Character is destiny. The Soul of Goodness in man has no desire apart from the will of God. This is the kingdom of God in man that comes to crown and complete man's life in God.

In the Perfect Soul, life is what God purposed it should be. It is greatly simple and simply great. It is whole, spontaneous and absolute. Yet this feeling

of absolute certainty in all things is just and patient in subjection to the conditioned state of man in the many natural and human responsibilities of life. The strength of God in man will be wholly gentle and just to those who have not yet reached this sense of oneness with God.

It is possible, however, to have a Vision of God's Kingdom while you are yet a long way off from its realization. It is possible to know the law and talk profoundly about it before the law has found its expression in the perfection of living. This kingdom of God will be near and at hand before it is manifest. The end of temptation is its nearness. The ministry of angels will then begin. These will take care of all the things of God and show them unto us. It is only after much experience in this order of life that man's thoughts and words and deeds will all be permeated with the very power and beauty, truth and love, of the Ever-Living God.

The things of God that are shown by the angels that come after Satan are the things of The Unmanifest. Satan is Lord of The Manifest apart from The Unmanifest. This is the first operation of the Spirit. Christ, as the Lord, is the Manifest that is one with the Unmanifest. In Christ, the act of life is never a dead habit but always a living thing; and the Vision of God, however beautiful, is never separated from the indwelling life thereof. We not only need the ministry of Satan to show us the kingdoms of the Manifest and their glory, but also the ministry of each enlarging Spirit in Revelation until we arrive at the fulness of man's life in God, crowned with God's life in man.

The glory of all is the innermost sense of the Divine Presence; infinite; all-pervading; more certain than all that is seen, and yet, The Unmanifest! The ministry of angels is glorious! The wine of this life gives strength and joy past all our asking! But beyond all this, the joy that calls out on joy; the glory of all glories; the splendor of all splendors; the almost annihilating, shoreless, fathomless, immeasurable, viewless joy is the absolute pervading sense of the very

Presence of the Supreme, Eternal, Loving God; delighting in your delight, as the child of His Own Infinite Love and Wisdom, brought at last to complete and crown the Arch of Time and Eternity.

It is in this perfect fellowship that the things of nature and the kingdoms of this world shall all become visibly the things of the Spirit and the kingdoms of God. To the Kingdom of God all shall be added. We must not seek the perfect without before we have found the perfect within. This is the greatest reason for the change in the order of temptation as related in Matthew and in Luke. Luke is the life of the Spirit in body and in the material objective life of our world.

Many seeing the glories to come in the perfected governments and social conditions of humanity, are tempted to strive for such realization, to leave the care for Knowledge and Life of God alone until after this outward betterment for all has been gained. It is this trying to reverse the order of attainment that will prolong, rather than hasten, the achievement. It is only by seeking first the Kingdom of God that these things for which the Gentiles—the natural man—seek, will be added to our spiritual wealth. The true Son of God will say to this temptation: "Thou shalt worship the Lord thy God, and him only shalt thou serve."

Many are caught in the snare that the first thing to do is to improve the material state of our world. Thousands are flinging themselves and all that they possess into an apparent noble effort to give to all the material advantages possessed by only the few. The most praiseworthy efforts in this direction have scarcely made an impression on the sum of human misery and imperfection. Nothing of any lasting worth can be achieved until those who have gained the true Consciousness and Understanding of God have been led of the Spirit into the wilderness and resisted these three great temptations to separate the Manifest from the Unmanifest. There is no perfect home; no perfect rest; no truly pleasant life for anyone who has not gained the abiding Presence of The Unmanifest.

This wilderness—the scene of temptation—is a state

in life hitherto unknown and uncultivated. This state is the conscious intelligent co-operation in all things without and within of man living in God and of God living in man. When we know that nothing, however small or mean in its appearance, can befall us that is not sent of God, we can live in peace and joy in every passing moment. In the dungeons of want, and the hells, even of debt, we may yet breathe the very air of Paradise knowing it to be our Father's will that we should know and experience all the conditions in life that man has made to himself.

While desiring to possess also the glories of material perfection, to see God made visible in all the administration of human justice, we must cling fast to our appointed task of doing all things naturally for love of God and all things spiritually for love of man. This alone is DEUS-HOMO—the perfected humanity uplifted to God and the perfect Divinity made manifest in all the life of our world.

The three great points of this Temptation need to be re-emphasized. First, man cannot be created in the image and likeness of God by anything short of the vast openness of Universal Religion. He must be ready to receive every word of God.

Second, Though we have entire confidence in God we must not carelessly challenge Him to do for us the things that we can do for ourselves.

Third, and most vital of all, we cannot love, desire and seek for any place or power or material good that does not come as the result of seeking God; delighting to do His will in any lowly or lofty way to which He may command.

The conscious sons and daughters of the Living God will yet take charge of all that is without as well as within. The Perfect Life must rule over all. Its kingdom, however, cannot come to the world-life that is divorced from the state of conscious Revelation. This is the World to Come, not to be destroyed. There will be no greed nor graft possible to those who know and live with God. There can be no seeking for place or power by those who are really wise enough and

good enough to rule with justice in the affairs of the world.

Satan is the Prince of the material, because He is God gone forth into matter. So long as we worship aught, or serve aught, from appearance, we bow down to Satan. The Religions of authority and established form, are all within the realm of Satan. The Final and Universal Religion will be without separation between the service of spirit and of matter. As to God, there can be neither great nor small; so must it be with man when he lives and walks with God.

The illustration of our artist has not transcended the conventional Satan, save by necessity. He possesses wings, representing power of elevation into heavenly conditions. They are, however, only those of the bat, that can only fly in the night. The serpent glides at his feet; this is the Symbol of Mystery. The mystery of life is great. The forms and states of mystery are many. To know the greatest of all mysteries, God includes also the knowledge of Satan.

The artist has filled the space around this scene of Temptation with the shadowy forms of the angel-world. The perfected man will be ever conscious of this heavenly companionship. God is for ever manifesting Himself in new and delightful forms to the inward Vision. Desirable and glorious as this ministry of Angels is, the sweetness of all that is sweet, and the joy of all joys, is the consciousness of the Divine Presence that is more than all that is expressed in things without or things within. Before this realization of The Unmanifest, all formal worship must disappear, for it is written: "Thou shalt worship the Lord thy God and Him only shalt thou serve."

In this attitude you will see and feel the worth and place of everything. All the sorrowful labors of the Perfect Spirit in Time are for the dark background to make the brightness of Time married to Eternity, bearable. The natural comes before the spiritual, and yet nothing natural can be complete until we have brought it into a married state with the spiritual. When we begin to possess our glorious inheritance

within, we must govern ourselves with much patience; for the labor to bring the best of the spiritual into the best of the natural must be long and great.

After this temptation the growth of the Christ-life must pass through all the wondrous developments and experiences set forth in the four Gospels. There is a Gethsemane to come in spirit, mind and body before we attain to perfection of soul, that rejoices always to do the will of the Father. The great and best of earth have done much in every department of life and yet what remains to be done can hardly yet be conceived.

In the Wilderness of the, as yet, unknown life of God, yet dwells our Immortality; our greatest works in art, science, education and social well-being. Think of the World to come when perfect Justice shall take the place of injustice; when all shall be seeking each, with his own unfoldment, the greatest good of all. When all shall be givers there will be few in want. When the lowest of our earth are better than our highest of today, prisons, hospitals and mad-houses will all be turned into some more useful services. The countless buildings, now occupied for worship for a few hours weekly, will all be used continually for some public good, wherein there will be nothing common nor unclean.

All the strife to kill and hurt; to exploit the lives of others, or gain food from bird or beast, will be utterly forgotten. There will need no laws to bind those who each other find. All the greatest wonders of friendship; of love; of passing pleasure; of free-handed hospitality; of glorious exchange of our passing joys with God and man, are yet to be realized. Our triumphs over nature have only just begun. Climate will change; all violence and destruction will cease in the happy halcyon glorious pleasures yet to fill the whole conscious intelligent life of Humanity. God within will reveal to us beauties undreamed of and tell us all we wish to know of anything He is doing in the far-reaching, starlit splendor of space.

All the star-like Truths of His Own Supernal Being will fall down into our consciousness, when we have

resisted Satan—the first light-bringer in mysterious forms—and all the other angels or messengers of God come and minister to us, causing all the desert of our ignorance to blossom as a rose.

THE LAST SUPPER

—Alex. Bida

CHAPTER X.

THE TWELVE APOSTLES OR GIFTS OF THE PERFECT.

> "And the wall of the city had twelve foundations, and in them the names of the twelve Apostles of the Lamb."
> — Revelation XXI. 14.

We are studying the Gospels, not as a history of events in one life or period, but as a fourfold Revelation from God, setting forth in symbolic language the qualities and nature of Perfection. In this glass of Vision we are shown the Perfect Way, Truth and Life that will bring us into knowledge of, and fellowship with, God.

Amongst the earliest events after the baptism of John and the Temptation in the Wilderness, is the selection and calling of the twelve Disciples, afterwards called Apostles. This is not the calling of twelve men, but the calling into a new state of action and service the twelve gifts or qualities that must be component elements in the perfect way of living. Life is foursquare. Like space, it has its four cardinal points. The east is spirit; the west is body; the north is soul and the south is mind. These, like the four seasons of the year, are each divided into three. In the Spirit these are Law, Truth and Love; in the Mind, Obedience, Prayer and Discernment; in the Body, Sight, Hearing and Touch; and in the Soul, Desire, Labor and Illumination. These are the twelve qualities that are either active or latent in each individual. The nature and order of their evolution and service in their most perfect and final expression is set forth in this picture of The Perfect Life.

This history is, by no means, the same in each division. The unfolding of these Gifts in the last state of soul or character is far different from that of

their earliest expressions in the life of spiritual realization. This is why the Gospel of John differs so wonderfully from all the others. The twelve are mentioned in several different orders because the path of evolution varies in the great divisions of being.

The Sacred Twelve are the same as the twelve tribes of Israel. They also correspond with the twelve months of the Sacred Year. The Sacred Year begins with Illumination. Each New Age in the religious life is the beginning of a New Illumination. The disciple of this month is Matthew. He is not the first to be called. Before Illumination, there must be some awakening and activity in Sight, Hearing, Truth and Love. These are the first four to be called in Spirit, Body and Mind. In John, Andrew—Sight—and one other whose name is not mentioned, are the first. The unmentioned is Judas—desire. Andrew finds Peter—for Sight is quickly followed by Hearing. The day after, Philip—Discernment—is called, and Philip brings Nathanel, the quality of Obedience, an Israelite or spiritual quality in which there is no guile.

Matthew, the first in the order of the year, is the same as Levi, the priestly tribe. Without Illumination there can be no making of atonement between the heavens and the earth. After Matthew—called Levi, is numbered with the twelve, he makes a feast for his companions. This is the feast of life in which all will share, when the things once known only without, are found as component elements of conscious being. At this feast there is no want of anything in heaven or in earth.

Matthew is generally painted as distinctly of a Jewish type. In Vision, however, he appears as the most cosmopolitan and universal type. He looks like one born to be a leader of men; or, rather, as though the very principle and force of all leadership had found its incarnation in one noble perfect man. He is, therefore, well called the son of Alpheus—chief or leader. He is the Gift of Jehovah, because he is the perfect fruit or gift of both Time and Eternity. He comes from the manifestation together with the understand-

ing thereof. He is the reputed author of the first Gospel or News of God in the life of the Spirit, because this is the beginning of the double knowledge of God. This is also the Gift of God working from the within to the without and from the without to the within.

So long as we are ignorant and immature without, Illumination acts ofttimes with violence and destruction. It is only after the heart of the fathers is turned to the children and the heart of the children to the fathers that Illumination can come without bringing a curse as well as a blessing. It is of this last state that it is said:

> "And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the Lord of hosts. My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before my name.
> The law of truth was in his mouth, and iniquity was not found in his lips; he walked with me in peace and equity, and did turn many away from iniquity.
> For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts."
>
> Malachi II. 4 - 7.

For long time there is strife, but in the final Illumination peace shall dwell between the heavens and the earth. The life of earth will be repeated in the heavenly state and the heavenly state will be seen in the embodied perfection and beauty of the earthly.

Next to Matthew, in the perfect cycle of life, comes James - supplanter - the Gift of Law. As there are two called James among the Apostles, besides another James called the brother of the Lord, much confusion and controversy have arisen concerning them. This James and the third, are, however, the same. Law embodied is called the brother of the Lord, because this is the close relationship between the perfect form and the perfect life. The confusion between the two

Apostles is the difficulty of distinguishing between Law and Truth. To many, this seems a distinction without a difference. A law is a command and command implies a commander and a power to injure you if you do not obey. Truth seems to be more that which is of necessity. The Law contains the standard of action fixed for attainment by God. The Mighty Law of God is that which governs the actions of the different portions of His Own Being. The law concerning man is that the Law of God realized as Life, shall supplant or set aside all the laws that have been merely external and arbitrary. The best way of doing everything will yet become as much a thing of life as the beauty of a rose or lily.

The second James is the Gift of Truth. James and John—grace and mercy of the Lord—are called together. These are Truth and Love. In the life of the Lord these are always coupled and inseparable. They are the sons of Zebedee—Jehovah is Gift. Jehovah—the manifestation of God—is the highest Gift or Endowment both of nature and of Spirit. This is the true genius. Truth and Love are the children of the Highest in every age and in every state. All the work of man will finally be tested by the measure of its life of Love in Truth and of Truth in Love.

In Matthew—News of God in Spirit—James and John are called next to Peter—Hearing, and Andrew—Sight, his brother. Sight and Hearing in Spirit are the first openers of the Way. Then come Truth and Love. When they are called in Spirit, they are in a ship with their father Zebedee, mending their nets. The old way of fishing is torn and needing improvement. The paths of progress and of exploration of hidden things are open to new issues. From seeking after life in Consciousness alone, Truth and Love are to become fishers of men. This is to seek the understanding of life both intelligently and consciously.

In Mark—News of God in the division of Mind—James and John are also called while mending their nets. In the life of Mind, Truth and Love are only to be found in the ways of improvement. There can

be no call to those who are simply contented with the old torn and inefficient ways.

In Luke—News of God in the life of the Body—James and John are partners with Peter and Andrew. They have toiled all night and caught nothing. At the command of Christ they launch out into the deep and take a great multitude of fishes and the net broke. The old way is inadequate to hold the abundance of life in the consciousness of the Spirit in the life of the Body. All are astonished at this great abundance; and being called, follow the New Teaching of the everlasting Substance of the Living Word.

In John—the News of God in Soul—there is no mention of calling James and John; for Truth and Love are, of necessity, already realized in Soul from the beginning. Here, Andrew is called by himself, not with Peter. Sight comes first, then Hearing. In many of the supreme events of life, James and John, together with Peter, are singled out from the other Apostles. This is a state of conscious Hearing of the Voice of God within, together with fulness of Love and Truth. These are those who behold the transfiguration. What the glory of the future manifestation of God is to be, in the very life of the flesh, is first realized apart in such communion with God in the perfect fellowship of Universal Love and Truth. These also go further than the others in the suffering of Gethsemane—the oil and the winepress. When they sleep it is from no lack of spirit, but because the flesh is yet unready to bear the mighty strain of pressing out and mixing together all the life of Time and of Eternity.

When James and John are called in Mind, they are called Boanerges—sons of thunder. Thunder is the Voice of the Absolute following the play of universal Intelligence in Revelation. In Mind, Love and Truth are, of necessity, born of this Voice. They cannot, in their united life, be born of any other source. Both are absolute; and by the fulness of his life shall man alone become absolute.

So long as your love is lacking towards God or

towards man; or, so long as your Truth is not the whole of Truth that comes down from heaven and springs up from earth, whether of spirit or matter, being both scientific and religious, it is not yet a Son of Thunder. But in Mind, in the sense of being absolute, they seek through their mother—conscious genius - to be given the chief places in the kingdom of heaven. This excites the jealousy of the other gifts or disciples. These places are reserved for states of being more comprehensive than Love and Truth. The two who are destined for this great honor are Intelligence in Consciousness and Consciousness in Intelligence. One includes the whole promise of the twelve Tribes and the other, the fulfilment of the twelve Apostles.

The next Gift in this order of the Sacred Twelve is Obedience. This is first called Bartholomew—son of the bold. There is no mention made of the call of Bartholomew in the first three Gospels. He is simply mentioned as one of the Twelve. Here Obedience has no special presentation apart from the general life of the unfolding manifestation of God in Spirit, Mind and Body. But in the Soul it is distinguished, because this is preeminently a state of perfection belonging to this division. In this presentation the name is changed to Nathanael—Gift of God. He is of Cana—reeds—of Galilee, the scene of the first miracle of the turning of the water into wine. This is the change through which our consciousness passes in the marriage of Understanding with Revelation. This is the best wine or life of Revelation kept to the last.

Nathanael is found by Philip—the Gift of Discernment. It is hard, even for true Obedience, to recognize the Christ-life at the first, for true Obedience is even unconscious of its own excellence. It is, of necessity, guileless, simple and spontaneous. When Philip said to Nathanael, "We have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph," Nathanael answered, "Can there any good thing come out of Nazareth?" This is a question that the Spirit of Obe-

dience is asking today: Can any good thing come out of what is separated from all the recognized formal and established cults of religion? See to what irreverence, banality, eccentricity, anarchy and grossness individualism mostly tends!

Those separated from responsibility to any system of authority have so abused their liberty that the very system of guileless Obedience has been many times shocked and driven back into utter loneliness towards many new things so scornful and irreverent towards the old. This is well! for bold and strong must be everyone who finds Christ. Whoever comes into this life must come because, unsatisfied with both the old and the new, he has learned to seek God alone in the privacy of his own understanding.

The answer to Nathanael, made by Philip, is simply. 'Come and see.' Do not trust in me but in yourself. The nature of Obedience must see and know for itself whether this new spirit of separation from all organizations is the very Christ or manifestation of the Living God. "Jesus saw Nathanael coming to him and saith of him, Behold an Israelite indeed in whom is no guile! Nathanael saith unto him, Whence comest thou? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee." Obedience is discovered to itself only in its perfect innocence. The fig-tree is the symbol of the Understanding. Here it is that Obedience lives until Understanding made perfect is taken up into the very life of Revelation.

In this state Obedience is to see the Angels of God ascending and descending upon the Son of Man. Here again we come to the words that it is the pure in heart—or those who both hear and understand—who see God. This is not seeing God in sentimental appreciation of the works of God. Nature indeed is full of God; only in Nature the face of God is veiled. No man shall see God face to face until he beholds Nature transfigured in the life of Revelation and possesses Revelation in natural understanding and soul earnestness of Obedience.

To obey God you must undergo the suffering and death of the Cross to comprehend the whole and abundant life of God in spirit and body, soul and mind. Here you must die to all separation until your life is whole and complete; rich in all spiritual and material abundance as well as in all intellectual comprehension and soul-consciousness. In this toil you serve all, both of the heavens and of the earth. This truth and life of Obedience shall yet be exalted over all. Before this every knee shall bow. Obedience to God in every life in open and present Revelation, with understanding of what you see, is the only life that shall make the acts of our world-life the fulfilment of God's Eternal Purpose to create man in His own image and likeness.

The Gift of Prayer is called Simon—the Canaanite. In the four-fold history of this Sacred Twelve there is but little said of this Simon—the representative of Prayer. He is just mentioned as one of the Twelve in Matthew and Mark, and called a Canaanite—low or merchant. This is the low principle of exchange between one world and another. He must be one of the Twelve because this force of aspiration towards God is one of the great factors in the creation of man. He must be recognized as part of the Perfect Whole, even before this Spirit has found any perfect expression upon earth.

In the Gospel of Luke—the News of God in the life of the Body—and in the Acts—or Illuminations of the Apostles—he is no longer a Canaanite, but Zelotes—the Zealous. Prayer can only be constant and unceasing when we outgrow the principle of exchange and seek the Divine Presence in every material act and realization of life in the present life and state. So long as the religious life is kept in a department of its own, and some things are sacred, and others, profane, Prayer remains a Canaanite. So long as man's worship is a Canaanite there is more or less of selfishness attached thereto. The prayer of time and place is for a special salvation. It belongs to a Religion more than to Religion. It is for the one who prays or worships, more than for all life of conscious being. To

pray in this old sense is to ask somewhat of God outside of the universal good. It is to recognize that you are, in some way, better than others. When a man shall know God aright, all prayer shall turn to praise. To know what God is, is to know that any change of God towards His creation is impossible. Never has there been a moment when God has not cared for each and all without a shadow of partiality. If the life of God is more visible in some than in others, it is because they have become more like unto God in the universality of their thought and consciousness of life.

Discernment is called Philip—lover of horses. The horse is the symbol of intelligence, and the ass, of consciousness. Those who reach to much discernment are lovers of intelligence. While they do not regard the intellectual as everything, they do not make the mistake of rejecting its mighty contribution to the service of humanity. The perfect man will love and approve of all the great service of education. He will see that man's long strife to know comes before the full peaceful life of conscious being.

In the first three Gospels relating to spirit, mind and body, Philip is simply mentioned as one of the Twelve. In the fourth Gospel, pertaining to soul, he plays a prominent part. His call comes next to that of Andrew and Peter—Sight and Hearing. There must be both Sight and Hearing in Revelation before there can be discernment of its inward sense. Philip, like Andrew and Peter, is of Bethsaida—house of fish. This is the place of mystery. As fish live in the waters, so do the great mysteries of life dwell in the depths of consciousness. Discernment comes to man through much study and victory over these interior states of experience. To discern truly, is to see the place and right relation of all the many interests of life. This is impossible to the most intelligent without consciousness as well as to the most conscious without intelligence.

Discernment cannot proselyte. To all who would see this Truth, the word is, Come and see. Discernment comes with the soul quality of being. It is a

state of realization in life as well as of knowledge. Whoever discerns in the manifestation of the beauty of moral perfection, sees, at the same time, the very life of God. Those who discern this, recognize the value of God's hiding as well as the worth of His revealing. They know that the Final Truth must be individually sought. No one can persuade another thereto before the character is ready for such discovery.

There is a day when our reliance on Truth and the teaching of Truth to others, shall die. This must come before we can be absolutely one with Christ. So long as our discernment is of the intellect we are stretched on the Cross of the mighty labor and travail between spirit and body, soul and mind. Before this is finished we must cry: "My God! my God! Why hast thou forsaken me?" The Truth of God will forsake us and we must know the sense of the loss of all that we have apprehended with the mind, before we can find it in the eternal possession of mind made one with soul, and of body with spirit. Those who depend upon Truth will yet taste this death upon the Cross before they can live in Paradise and reign at the right hand of God the Father.

After Discernment comes New Sight. This is Andrew—manly. Andrew and Peter are brothers, because Sight and Hearing are thus closely related to each other. In the enumeration of the Twelve Apostles, Peter and Andrew head the list. In the Gospel of Mark—News of God in the life of Mind—Peter and Andrew are also the first to be called. In Luke—the division of the Body—this call is enlarged upon. Instead of being found casting their nets from the shore, they have launched out into the deep, at the Divine Command, after having toiled all night and caught nothing. A great multitude of fish is taken, so many that the nets break. This is a new order of seeing and hearing in the outer physical and waking consciousness. Man will be simply astounded at the vast abundance of the life of Sight and Hearing in this division.

In John—the Gospel or News of God in Soul—Andrew is presented to us first as a disciple of John, who follows Christ because of John's testimony. "Behold the Lamb of God." When he and his companion, another disciple of John, ask of Christ: "Master, where dwellest thou?" they are requested to Come and see. Having seen, Andrew then finds Peter and brings him to see also.

It is impossible to see the fulness of Truth in these Gospels until we read them in the light of this fourfold interpretation. The city of Andrew is said to be Bethsaida—house of fish or nets. This is the house of abundant hidden forms of life. Spiritual Sight dwells here until, in the progress of man towards perfection, he learns to look upon even material things with spiritual vision. Andrew is mentioned with Peter, James and John as asking Christ concerning the time of the end of the old order and the beginning of the new. Those who would know the Final Things must of necessity have the gift of spiritual vision. This is ever one of the first essentials. There is little progress to be made until Sight and Hearing are found and called. These, however, will be found in different epochs of life.

In the great division of the Soul, Sight must first be trained in the School of John. This is the realization of our own moral responsibility to seek and find the Living God. With the finding of Christ we must find and see the Divine in the material facts as well as in the reality of the Eternal Substance. Only thus will this Gift be manly as well as divinely beautiful and fair in our sight.

In the state of Perfection, conscious intelligent Hearing will be one of the most active and prominent qualities. The name is changed from Simon—Hearing, to Peter—Rock. This is the Rock on which the Church of Christ is founded. This Rock that never fails is the Substance of the Living God. To know this Substance is to know that Revelation in Life and Knowledge combined, is the manifestation in Time of the Ever-Living Eternal God.

In the last trial of Perfection even Hearing denies His Lord. The Hearing of the Voice of God in all things is not perfect until all the travail of the soul, to bind all things together, has been accomplished.

After Hearing comes Touch. This is Thomas, called Didymus—a twin. Thomas cannot know the resurrected immortal life on the report of Sight and Hearing. He must be able to see the print of the nails in his hands and put his finger therein, and thrust his hand into his side. Touch must feel the mark of the law and reach to the very sense of the Spirit's life within and without.

One of the Sacred Twelve is Desire, called Judas Iscariot—man of cities. Desire is vast and tumultuous as the population of many cities. Without strong desire for possession and understanding of heavenly things man would never undergo the toil and suffering to possess them. Judas betrays to the Cross for thirty pieces of silver. This is the value of the Understanding. When he obtains it he is not satisfied. When we gain heavenly things we still desire earthly. Desire will never be complete until man possesses the whole of both spiritual and natural life. While another has something that we have not, Desire will goad us on to further attainment.

The least mentioned of all these Sacred Twelve is Thaddeus—the great Gift of Labor. This is really the greatest. The greatest is he who most serves. The power to toil in our own creation is our greatest possession. This is the same as Judah—praised. He is the Prince of all the Twelve. Nothing is so important as labor. While labor has been despised and dishonored more than any other state, it is the one thing in both the natural and the spiritual to which we are most indebted. No other Gift will be quite perfect until this One is most honored and appreciated in all the world. There is no wholesome thought, knowledge nor life of Divine things that is not blessed and made whole by Labor. Labor without Thought and Love, is mere drudgery. Thought and Love without Labor is but a painted feast. The Perfect rests

upon the completion of many toils. Without Labor there can be no perfect unity of this Sacred Twelve. To labor for spiritual, and not for natural, things is as unwholesome as to labor for natural wealth without the spiritual. To reach Perfection we must call into our service each of these Mighty Twelve. They must be sent forth to teach in all the world, but first to the Jews, or the lost sheep of the house of Israel. The spiritual must not do the work of the natural. The laborer is to be worthy of his hire. The natural must be at its best before it can be brought into perfect oneness with the spiritual.

The final alliance of the heavens and the earth must be one of perfect reciprocity. Love, in its perfection, demands all. God is a jealous God and a consuming fire to every element of imperfection. The charity of God is the patience of God that never faileth. Never will He do for us what we can do for ourselves. Having given to man these qualities He waits for their discovery, calling and education from small to great. Each one must find, call, educate and commission each of these Twelve Qualities of his own natural perfection.

Through the ages Judas has been to our ignorance the embodiment of the most traiterous act of which any man could be capable. The possibility of such a thing in reality seems past belief; and all this time that which Judas stands for has been the servant of all that is best. He carries the Treasury of The Perfect. He is the beginning of all our spiritual strength.

There can be no Divine-Human method completely revealing God in our world without the embodiment of each of the twelve elements of Perfection. It is not enough to have one element. Some say, "All is Spirit"; others, "All is Mind." We must understand and express life in its fourfold strength. Some say, "All is Truth"; others, "All is Love." While each state or quality must contain the essence of the others, this wholeness is only gained by seeking, calling for, and cultivating these qualities both separately and unitedly.

These Twelve Gifts of Perfection are the Trees of Life that bear fruit for every season. These qualities will yet be recognized as more vital, more important to know and embody, than all the things we now claim to know and to teach. These Twelve all have both natural and spiritual states of expression. We must bring the natural quality into the spiritual and also make the spiritual natural and visible.

The Last Work to be done in the Creation of man in the image and likeness of God, will be the perfect embodiment of all these Sacred Twelve. The perfect unfoldment of each is equal to twelve thousand. Of each tribe or gift this is the number to be sealed. To seal up a thing denotes its completion. The letter is written and sent on its mission. Love sealed is complete and ready to show forth in human life the very quality of the Love of God. These twelve thousand multiplied by twelve bring the full value of life up to one hundred and forty-four thousand. This is the symbolic number representing Perfection or Redemption.

The literal interpretation of the tribes of Israel, or the Apostles of the Lord, as the history of twelve men, is simply impossible to any truly enlightened mind. As object lessons they have had some value for our world's childhood. But the day must come when we must put away these childish things and, in the place of seeing through a glass darkly, see face to face, and know the mystery of godliness as the very Nature of God unfolded in the Perfected Life of DEUS-HOMO—Man in God and God in Man.

The most important thing for us to know is that each of these qualities must be both single and twelvefold. It is not enough to have each in its own Spirit. Each quality must be blended of the whole. Only this makes our completeness. Obedience must be more than strongly obedient. It must know the Law that is to be obeyed. It must be true both intelligently and consciously. It must be obedient to Truth in sweetest and most universal Love; Prayerful for all of heaven in earth and all of earth in heaven; having clear Dis-

cernment between responsibility to self and to God; Seeing, Hearing and Touching the very Life of God within and without; glowing with Desire; supplemented with earnest Labor to reach to the fulness of Divine Illumination. The same is equally true of each of these essential qualities of perfection.

This twelve-fold blending is worked out in the wonder and glory of the Book of Psalms. The first twelve pertain to Illumination. The second twelve to Law. The twenty-third gives us Law in Desire. It is only the lawful Desire that can say "The Lord is my shepherd, etc." The last cycle of Twelve gives us the princely quality of Labor. This begins with the one hundred and thirty-third Psalm. All the Twelve have now reached to this state of realization; to be now completed in Labor. Hence it says, "Behold, how good and how pleasant it is for brethen to dwell together in unity. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments; As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore."

There is no promise of life for evermore until we have reached to this twelve-fold completeness. This is the one and only way in which we can make room enough for God to come in and share with us in Time the fulness of His Own Eternity. This is the only way in which man can become the habitation of God. "For the Lord hath chosen Zion; he hath desired it for his habitation." In the end of labor to compass this twelve-fold excellence man reaches that state spoken of in the one hundred and forty-fourth Psalm wherein there shall be no breaking in and no going out. "Happy is that people, that is in such a case: yea, happy is that people, whose God is the Lord."

After this the remaining six Psalms simply celebrate and praise this wonderful twelve-fold realization. This Mighty Law runs all through these Sacred Writings, when they are interpreted by putting off the historical understanding and receiving intelligently

and consciously Him Who dwells in the Bush, on the Mount of Vision, in the pillar of cloud by day; of fire by night, and the cloudy veils of all the inspired allegories. Here alone is spread in fulness the Table of the Lord. Judas—Desire—will betray us to the Cross for the thirty pieces of silver—the true Understanding. He will then cast this into the Divine Treasury and hang himself, so that his bowels will gush out, for these are the exposing of the very secret things of Desire. Now will Desire be buried in the potter's field, for this is the time to come when all man's desires will be plastic to the molding Hand of God, like clay to the potter, and the empty place of painful Desire be taken by Matthias—the Will and Desire of God.

It may seem a difficult task at first to even comprehend this twelve-fold Law. Yet this is our most precious privilege and supreme glory. These are the twelve gates and the twelve angels of The Holy City. They are also the twenty-four elders round about the throne.

In the twenty-fourth Psalm—the state of Law in Labor—they are represented as twelve gates and also twelve everlasting doors. "Lift up your heads, O ye gates; even lift them up, ye everlasting doors: and the King of Glory shall come in. Who is this King of Glory? The Lord of hosts, he is the king of glory." Only by lifting up these things and mastering them, both intelligently and consciously, can we have within us the vast glorious life of The God of Hosts in one unfailing realization of the Angel-world ministering to us, night and day, and guiding and helping us always to the thing that we most desire to do, for our highest mingled with the highest and best for all our world.

CONSIDER THE LILIES

—H. Lejeune

CHAPTER XI.

THE PREACHER OF THE PERFECT.

"Destroy this temple and in three days I will raise it up."
— John II. 19.

In all parts of the world there is a large class of persons whose business it is to preach or admonish others concerning the conduct of life. What will be the effect of the perfect way of living upon this class and employment? Will preaching undergo a change or will it simply cease altogether? These and other questions can only be settled by the understanding of the meaning of Christ as a Preacher.

In the very beginning of his career as a Teacher in the Gospel of Matthew—the News of God in Spirit—we read: "And seeing the multitudes he went up into a mountain: and when he was set, his disciples came unto him: and he opened his mouth and taught them, saying"..... This seems more like a retiring from the multitude than an effort to make them hear. A preacher trying to make a large number of people hear, would stand up in order to make himself heard as far as possible.

As the disciples are the separate qualities of The Perfect, this sermon seems to be a state of self-instruction. In The Perfect, man must survey and discipline his own powers in both the knowledge and performance of the whole meaning of existence.

This Mount is the Mount of God. Here no man speaks for, nor teaches, another. Whoever ascends into this Mount hears in himself the Voice of The Absolute; for he taught them as one having authority and not as the scribes. A scribe is one who teaches in accordance with what is written. The voice of authority, or of absolute knowledge, is the Voice of the Living God. No man can report or echo this Voice.

The preaching of the preachers has been the echo or the fruit of the study of the Written Word. The preaching of Christ—the Perfect Life—will be the moral influence exerted by those who both hear and do the Will of God as it is personally revealed to them.

The temple to be destroyed is the old ways and methods of teaching. The temple to be rebuilt is the immortal body of Truth made visible, not in word only, but in the whole act and manifestation of Knowledge made one with Life. The destruction of the historical Christ will be the preparation for the understanding of the spiritual Christ. The end of the practice and claim of a power to tell others how to live, will be the beginning of such living as will need no telling that it is derived from knowledge of, and fellowship with, God. When we discover the meaning of this destruction of preaching, we shall discover that this is not the destruction but the fulfilling of the law.

In this Sermon on the Mount of God there is the whole system of Truth. In this system we behold life as it will be when God is recognized as the One great Teacher and Preacher for all. This Teaching from God begins with the Beatitudes or Blessedness to come into life from each of the ten great divisions of God's life in man. The first words of this great sermon are: "Blessed are the poor in spirit; for their's is the kingdom of heaven." In the old teaching, poverty of spirit has been considered a sign of evil. Those who have no spiritual wealth are condemned to destruction. He who knows the Truth knows that a day of discovery and possession shall come for all. There are no outcasts for the Perfect Life. In God's method of creation there is time for all. Those who have no understanding nor kingship in the possession of heavenly experience today are doing something that is necessary as a preparation.

The life that seems entirely evil is probably laying up more energy of desire for further use. In nature, the filth of today becomes the beauty of a rose, or the life-blood of ripe grapes tomorrow. When we see as God sees, we shall look at things differently. From

our standpoint of lower attainment we are apt to look at those beneath us as cursed with a great misfortune. From this outlook many have said: "Cursed are the poor in spirit; for these have no part in the joys of heaven." But at some time or other, we have all known this poverty and without it we never should have experienced the joy of discovery and the growing Consciousness of the Life of God; therefore, when we behold so many poor in spirit, even to absolute unconsciousness, instead of regarding them with pity or upraiding them as sinners and unbelievers, the attitude of our minds towards them should be ever one of cheer and of congratulation.

All shall awaken to the larger things. This time of poverty is the time of making root or digging downwards to make a firm and strong foundation for the many fair mansions that are to come down out of heaven. When the very life of God enters into man to crown and complete man's preparation of life in God, we shall climb to this Mount from which all things will appear differently from what they did before. From this Mount we shall survey the whole nature and meaning of existence.

This first Beatitude relates to the work of the Spirit of Light. This is the ministry of Satan. This first shall yet be seen as one with the last. Taking up the Sermon, clause by clause, we find that it unfolds all that life shall be when God shall dwell in man. After this, it reveals what man must be in himself before God can so enter in and make His abode in man.

All this Preaching is from God to the Twelve Gifts or Qualities of Illumination, Law, Truth, Love, Obedience, Prayer, Discernment, Sight, Hearing, Touch, Desire and Labor. No one can learn the perfect operation of these Twelve, save from God.

The Sermon on the Mount is the exact parallel of the revelation of the law to Moses on Mount Sinai. The first experience on this Mount is the learning of the Law. The second is the fulfilment in the very practice of life. The last and highest Teaching of God to man can only be given as each, day by day, both hears

and does in accordance with this instruction from the Fount of absolute Authority. In this instruction from God there is no endeavor to persuade nor force. The whole Sermon on the Mount is but a plain and conversational statement of the unchanging Law of Being. Who but God can teach this to man? The Voice of The Manifest is one with The Unmanifest!

These instructions to the disciples can never be understood save as they are found to be the law of adjustment and relationship of these twelve qualities of being. All these are latent powers in each. It is only by self-discovery and co-operation with God that these can be awakened and made active in the whole conduct of life. Whoever realizes this in the upbuilding of his own character is a Preacher of Perfection in deed rather than in word.

Much of the preaching of Christ is by parables. The language of parables is that of correspondence. The symbols, or things that furnish the likeness, are the familiar things in natural life in Syria. This, today, is very much the same as it was when these visions were seen and written. Those who dream and see visions today find that the Divine employs the facts that are nearest to their own knowledge and daily life. Hence it is, that while the meaning is the same, the means of expression in dream and vision are modified by the character and experience of the individual.

The form of this teaching differs in the four Gospels. In the first three it is mostly symbolic. In the last—the News of God in Soul—not a single parable is spoken. There comes a time when Revelation ceases to be symbolic and becomes a direct exchange of thought and life between you and God. This is a state of life that no one can put into words. Each must learn this for himself. Then the former temple, or body of truth, will have been destroyed. The vail of the old has been rent in twain, and you have in your own conscious intelligence risen into oneness with the Divine Mind from which seat your life shall judge the world. When this Perfect Life shall appear it will draw all men thereto. Man is a seeker after

perfection. He is so naturally inclined thereto that he tries to imitate what he is told is perfect, before anyone really knows the nature of perfection. The Perfect is not yet known. When anyone shall know it and make it truly manifest in the transfigured life, there will be no room left for doubt nor uncertainty.

When the old preaching shall be destroyed and the new preaching of God-made-Manifest shall appear, it will both judge and rule all the world. The only way to this attainment is by keeping company with God. Whoever thinks that his one work is to keep company with God, to see, to hear, and to feel what God is like, and to let this mold or create him after its image and likeness, is in the way of the new preaching that shall never be destroyed. Whoever shall undertake to do this with all diligence, will find that he has plenty to do without thinking about, or even looking at, the faults of others. Whosoever enters upon this task—making this the one thing needful—will find that this one thing demands all the strength that he can rally in himself or obtain from God to accomplish.

In the general idea and practice of preaching, the controlling idea and moral purpose is, first, to proclaim the faults of other religions; and next, to persuade, urge and even impel by personal force and social necessity, others to accept the faith of the preacher. This is like one coming to you in the name of kindness, with a concealed weapon. The anarchist who murders an individual, as representing a false principle, in the name of kindness, is the symbol of the preaching that, in the name of mercy and salvation, would rob you of your dearest God-given right to be and to belong to yourself.

The preaching of The Perfect Life must first and foremost stand upon the sacredness and privacy of the individual soul. Those who have learned the lesson of The Perfect in this respect, will seem to other preachers and reformers cold and indifferent towards the well-being of the world. Surely, they say, the Christ-life means, To go out and preach and persuade others to come into the fold of a better life, even

against their own desires! It would be a waste of words to try and persuade anyone that this is not at all the meaning of the preaching of Christ. This preaching has been going on, with mighty nations supporting it, for nearly two thousand years. It has, to all outward appearance, the support of an army of men, a vast host of adherants, untold wealth and prestige behind it.

The Great Preacher of the One and only Way of Life that must save, proclaims that he who loses his life shall find it. Not to persuade, not to try to convince others of your truth, seems like committing intellectual and moral suicide; and yet right here is the very central fact of the life of man in God and of God in man.

This must be an individual choice and an individual attainment. It is no easy task to gain this realization and then to be true to it. Many who are helped by you at first will do their best to warp you from your judgment and draw you from this center that makes you one with the operation of the life of The Unmanifest. If, however, one should yet succeed in elevating the life of God-Man, all men—or states of intelligence —shall be drawn by this invisible load-stone. Every knee shall bow to Christ the Lord. The way of Christ in serving others is to know and to become in yourself all that God intended concerning you from the beginning. In realizing your own inheritance in God, you are giving silently to the world one center of perfect health. As surely as sin and disease are contagious, so surely are perfect health and wholeness of being. If you have this as your governing motive, you are at the one point of perfect contact with the Divine Omnipotence, Omniscience and Ubiquity.

As God enters in to crown in you your success in finding Him, you will become like unto God, not only in character but in the ubiquity of your influence for good upon the world's vast life. This will be the restoration of the Perfect Body of Truth.

The true Preacher and Teacher of The Perfect is conscious of working in partnership with God. God

needs man in this service even as man needs God. Those who know and live with God must, as much as in them lieth, help others to so know and live. This help will not be communicated so much by word as by the outshining and manifest peace and strength of all who are thus sure of God. The indirect influence from such a life will be greater than any purposed help. It is not so much intellectual instruction that others need, as a moral stimulus from a jubilant, living, joyful confidence born of sweetest, most intimate fellowship with God. When others are looking on death and sorrow, the true Preacher sees immortal life and unfolding joy.

Much of the professional preaching is wholly empty of this moral stimulus. It is not the preaching of the Gospel but rather the instruction or entertainment of the intellect. Gospel means—News of God; and no man can be a preacher of the Gospel who has not something to tell that he has learned of God; the telling of which will help another to seek and find like fellowship with God. For such preaching there will be room so long as anyone is left who is not both consciously and intelligently taught of God. The office of the Minister, or Preacher of the Gospel may yet be one of far greater influence than it ever was. The day will come when the man of Divine Knowledge will be looked to for Counsel and moral stimulus in all that man endeavors to do.

Whenever the Gifts, or Disciples of Perfection, preach, others will learn by such preaching to have faith in God. To have faith in God is to know that the Will of God shall be done on earth, as in heaven. It is to know that when Humanity is ready, that the actions of man's daily life will be as beautiful and perfect as the Divine Ideals set forth in the loftiest songs and most Divine Writings of our world.

Lejeune's beautiful illustration of "Consider the lilies" touches the very soul of the nature of preaching. "Why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin." The meaning is: The Consciousness

of life need have no care nor thought about the outward forms of faith and worship. These will for ever clothe the inward beauty as the life of nature finds new expression in leaf and flower and fruit, in every returning spring.

Those who know God know that nothing can befall them too early nor too late. They are sure of tomorrow's good without any undue anxiety about it. Those who are thus confident in the Perfection of God are quite sure that whatever anyone becomes within, in the Knowledge and Life of God, that he shall also reveal in the outward form and conduct of life. When we are Christ—the Manifestation of God, there will be neither effort nor strife in thought or speech. Then the Vision of The Perfect—the things learned of God within—will all be revealed without.

It is of this Preaching of The Perfect it is said: "He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he hath set judgment in the earth: and the isles shall wait for his law." A street is a broad and public place and represents the breadth of liberalism that has invoked parliaments of Religions and proclaimed friendliness for all the many diverse ways of religious thought and life. This, however, is not The Perfect. The Perfect comes not to destroy. That which destroys shall be destroyed. Though it will teach and preach the way to God, it will have nothing to say against the many other efforts to find and teach the way. The false or partial ways will destroy each other. When The Perfect comes the other ways will be remembered no more.

This Way of the Lord is the only way that brings all that is spiritual out into nature and elevates all that is natural into spiritual purity and never-failing delight. The Perfect Preaching will be the moral contagion that shall emanate from those who first find and live in sweet and reasonable fellowship with the

Living, Loving God. This contagion will kindle the fire of Love and Service that will spread from heart to heart. In this Preaching there will be no condemnation. There will be no line of separation between individuals. God never made such a line. All these are born of our human ignorance and selfishness. The true preaching is not against the sick but against the disease. The so-called criminal will be treated as mercifully and tenderly as we treat the sick.

In the True Life, the things we have thought righteous will be found to be unrighteous: and the things we thought unrighteous will become righteous. Every natural state that is not also spiritual and every spiritual state that is not also natural, is sinful. The work of The Perfect is to end this separation and to show us how to give to everything its righteous service.

The Voice of The Perfect will be against all separation of the sacred from the profane, and of the One from the Many. The majority that has right on its side will be equally just to the minority. Perfect Justice will leave no wrong unrighted. When This Perfect shall come it will proclaim its own beauty and fill the eye of every beholder as naturally and sweetly as the flower by the wayside.

Truth is paradoxical. It seems like an utter waste of words to say: The greatest Teaching never teaches and the greatest Preaching never preaches! Yet this is true. The Perfect loves without loving, because It is Love. All perfect things seem to do themselves. But though the finest Art is concealed by the Art, the Art still exists. The inspiring source of all true influence over others must be from and through fellowship with God. There can be no preaching nor living of the Gospel from any other source.

The word Gospel means News of God. How can we have News of God save through living with and from God? The Son of God and man is the qualities that have grown up in the consciousness and intelligence of the human race through fellowship with God. This life and way of preaching is proof against all destruc-

tion. When all the present forms and ways of preaching are destroyed, this One Way of The Perfect will abide until all shall know and live with God.

The preaching of The Perfect is summed up in Isaiah, as read by the Christ at the beginning of his public teaching in the synagogue of Nazareth. "The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised; to preach the acceptable year of the Lord." All this must be taken from the allegorical standpoint. This is not the work of one man, but of all men who, having found fellowship with God, in the Invisible World, have received the command to make the Unseen seen in the very life of the body.

The outer states of nature are the poor. These are to be made rich with the vast abundant wealth and knowledge of God. The broken-hearted are those who have consciously failed in finding satisfaction with the quantities or things of life, and are utterly sick, like the prodigal, with trying to feed on the husks of the letter of religion. The captives are those who have been made captive to the opening vision of the within but not yet knowing how to make captivity captive. The bound and bruised are all that find themselves shut up in the narrow prison-houses of the Creeds, and when they would be free find themselves condemned, beaten and bruised with the sledge-hammer preaching of those who simply play at knowing God. The blind are those who, as yet, have no vision and need to be shown how they may find Sight, Hearing and Touch in the very life of the body.

To make this clear is the work of those who have found the new and living way. These are all who have actual fellowship with the Living God. These must begin their work in Nazareth—separated. It must be an individualistic state and yet the one that finds little to do in this city of the prophets of better things. The work of this New Preaching has to be transferred

from Nazareth to Capernaum, the village of consolation. It begins in a small way among those who have found sweet consolation in a natural realization of God's Presence in the life within. They know that the remedy for every ill is found. They have found the body in spirit and the spirit in body.

The great mountains of mystery and apartness have fled away. The sermon preached in Matthew—the spiritual vision on the Mount, must be preached in Luke on the level plain. This has a great meaning. The old preaching was an avocation apart from all other things. The new will be absolutely one with all. This preaching of The Perfect must be the entire life of all that engage in it. All the acts of nature; of our common every day duties, must go hand in hand with our utmost fellowship with God. In this preaching there can be no giving up one value for another. Life must be whole and complete. It must advance straight ahead to the East, South, West and North.

The Year of the Lord is the lifting up of the Universal Standard of the four-square life of equal loyalty to the Spirit in Time and the equal neighbor of The Eternal. In this there is no haste and no delay. It is no use trying to do the things in Time that belong to The Eternal. You may concentrate forever and gain nothing. You may follow the way of the occult seeking power and yet, which of you by taking thought can add to his stature one cubit? If ye then be not able to do that thing which is least, why take ye thought for the rest? Consider the lilies, how they grow; they toil not; they spin not: and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. The One Meaning of all this great preaching is that everything will come to us naturally and sweetly, wonderfully and bountifully, if to the fulfilment of our natural obligations to be faithful in all sweet human love and service, we seek the kingdom of God; and then all else we need will be added.

The kingdom of God is the right understanding concerning God in personal conscious Revelation. This is to know and do what God expects and wills that we

should do, and to have perfect confidence that when we have been faithful in Time, that He will be faithful in Eternity. So shall all natural life become sweet and beautiful as the flower of a lily, and, at the same time, be possessed of the utmost knowledge of the very nature and life of God within.

Let it not be thought for a moment that no good has been done by preaching. It would be impossible to tell the good thus done by countless good and sincere men. But all the good they have achieved has been from the radiation and joy brought out from their own realization of the Invisible life. If the preachers, great and small, could all be set free from the bonds of creeds and religions, and simply be expected, each one, to give expression to the worth of living with and from the Infinite, Universal God, radiating the beauty and joy gathered from such fellowship, like the beauty and perfume of a lily, the good they would accomplish would soon be multiplied a thousand-fold.

The real preaching of the Christ on the plane of nature lifted up and heaven brought down to our comprehension, has hardly commenced. If to the freedom of the preachers we could also add that of the congregations set free from the letter that killeth, and the last shadow of the fetish worship of the historical Christ, with hearts and minds following the pillar of cloud by day and of fire by night, the Church of Immanuel—God with us—would be founded on the Rock of The Inner Meaning of all Revelation, against which the gates of hell—the shut-up states of the Creeds—can never prevail.

This foundation of the Inner Meaning is the reason for the change of Simon—the quality of Hearing—to Peter—a rock—when this Gift becomes one of the Twelve Qualities of the life of Immanuel—God with us. It is therefore perfectly true that the Catholic—and that means, not the historical catholic but the universal Religion greater than all Religions, is truly founded on this Rock of the very Voice of God yet to be made both natural and spiritual in the conscious intelligent life of God With Us.

All the glory and wonder of the full story of the whole life of the Christ—the Anointing of God from within—will be made visible in the whole Life of Humanity by this Preaching of The Perfect.

LO! I STAND AT THE DOOR AND KNOCK

CHAPTER XII.

THE PROPHECY OF THE PERFECT.

> "And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy."
>
> — Revelation XIX. 10.

The Perfect Life must be both Priest and Prophet. It must be promise and fulfilment, speaking with kingly authority and yet ruling over all by the law of loving and universal service. Christ is a prophet, because He is the promise of Perfection as well as its final realization. As a promise He suffers unbelief and rejection. In the state of fulfilment all will be drawn unto Him and this manner of life will absorb into it every other manner.

It is necessary for us to clearly distinguish between the ideal and the reality of Perfection. The coming of the perfect concept of life implies a vast foreknowledge of what man's life is to be on earth. As a prophet he speaks of what life shall be when man is created in the image and likeness of God. In the time of suffering man foresees the time of triumphant realization of every ideal and hope of perfection. The foreknowledge is, however, beset with limitation. The nature of our world perfection is foreseen, but not the time thereof. God, speaking in the spirit of prophecy, which is the testimony or understanding of Perfection, has spoken of various conditions that will be manifest shortly before the time of this great realization. Even these signs of the coming of the fulfilment of the Promise of Perfection have been the spoil of ignorance.

The last idolatry of the letter of Revelation, from

which man will free himself, will be the worship of the historical Jesus Christ, as God. After this there will be a still greater idolatry to outgrow. This will be the Spiritual Christ. We are forbidden, at last, to bow down and worship the Most Perfect and Absolute Manifestation of the Divine Nature. The Word of the Manifest will be "Worship God!"

One of the mightiest utterances of Inspiration is found in the words: "And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." The Manifest is, therefore, simply the promise or prophet of The Unmanifest. Everything seen in Revelation is a promise of the day when man's life shall be wholly divine in its power and beauty and yet wholly subject and worshipful towards the Living, Conscious, Knowing, Eternal God.

The last struggle of human thought in Religion will be concerning the subject of God. This will be the great battle of Armageddon, or Field of God. Already this struggle seems to be looming before us in the teaching that proclaims God as the whole possibility of existence, and at the same time denies self-consciousness and fore-knowledge to this Infinite Life and Substance. The Voice of God, or the Teaching from God, must not be confounded with the Teacher. This Voice of The Living God says to us: "Do not even worship My Word! My Word is only an Image of Myself! Worship God! Worship that which is behind all! Recognize the worth that is behind every symbol!"

The Voice of The Manifest, or of the fullest Revelation of God, is a promise of the day when God shall be so real and ever-present that there will be no more need even for Revelation to make Him known. The day must come, therefore, in the teaching of Religion, when the teaching must cease in the fulfilment of this Spirit of Prophecy. The voice that bids John—or Love—in the rapture of Vision to worship God only is the voice of all who are truly conscious of God. It is, as it were, the voice of a great multitude and as the voice of many waters, and as the voice of mighty

thunderings, saying, Alleluia! for the Lord God Omnipotent reigneth!

The Perfect Prophet proclaims his own death. This is the meaning of Christ foretelling his own death upon the Cross. The Cross is the relation of spirit and body, soul and mind. To grasp the true relation of these in our thought is to have finished the mighty toil to know the meaning of our existence. This final scene of our suffering in the Promise of Perfection, is on Calvary—place of a skull—because this is the realization as Knowledge of the true Nature of God. This Knowledge must die in order to live in its perfect embodiment as life of God descending upon us in Revelation, and shining through and in, every thought and act of life on earth.

It is this indwelling triumphant life of God that will be greater than its promise. It is this life in man that will be victorious over death, making man immortal upon earth. When this shall be, no man knows and no man needs to know. When it comes it will proclaim itself. It will be in each, the very substance and consummation of all things ever desired or hoped for. No man who has ever won to immortality will ever say, or need to say, to others, "I have reached my last embodiment." This fact will proclaim itself beyond all question or doubt.

The body that is also spirit will be more than the promise thereof in its glorious beauty and perfect power. This is the kingdom that must come without observation. Some day it will begin to appear in some few who have overcome, or be born in the children of the Age of all Fulfilment. This flesh of the immortal body will proclaim its superiority and indestructibility. "But of that day and hour knoweth no man, no, not the angels of heaven, neither the Son, but the Father." This comes not as a Promise or Revelation, but as a Fulfilment. While it cannot be revealed nor foreseen in its perfection, there are certain signs revealed that indicate the time is near.

Before this time the great Temple of Truth—or the perfect symbol of what life shall be—will be thrown

down; not one stone will be left standing upon another. Truth will no more be the support of Truth. Truth will be no more recognized as the highest Religion.

The visible shining Life of God will be far more than any truth uttered by the Voice of Revealing. The Art of Creation will be like the highest Art of Genius lost in the Art. We shall, in the enjoyment and fullest sense of the Divine Presence, forget to criticize or analyze the source of our pleasure. Let no one deceive you concerning this fulfilment of the Promise of Perfection. Many will come in this name or ideal proclaiming in word that they have it, and know how to teach it to others; but those who so proclaim are not the real, but only the signs that the genuine must be near.

There will be vast struggles and wars between nations—or all provincial and one-sided states of Truth before this perfect embodiment thereof in visible life, can appear. The most positive sign that it is near will be "the abomination of desolation spoken of by Daniel the Prophet, standing in the holy place." The holy place is the place of God. When this is seen the end is near. Then it is time to flee to the mountains of the last heights of labor to make God manifest. Then nothing else will be worth much in comparison with the right realization of our own Divine Nature in subjection to the Infinite, Conscious, Intelligent God from which it is derived. He who knows God will not say, "I am" without adding thereto, "I am, because God IS." GOD IS, beyond all doubt or question, both the Beginning and Ending of all existence. To end in God is not to lose your life but to find it in all and more than man ever hoped for or dreamed of, in his utmost desire for realization. To find yourself in God and God in self is better than to find yourself a God with no worshiper but yourself. The loneliness of being God, without God, will work out its own cure. These shall, at last, gladly learn to worship—not self—but GOD Only.

This will be the fulfilment of all prophecy. The testimony of Jesus, or the right understanding of God,

is the spirit of every promise. The result, in the embodied life of such understanding, will be the very nature, authority and power of God made visible in the oneness of body with spirit and of mind with soul. This life must be a promise before it can be a visible performance. The perfect knowledge and understanding must come before the perfect consummation and restitution of all things. To have this prophecy of promise, is to be brought into the right relations with the Living God. This is to worship GOD only. It is to live with, and worship, not the Manifest but the Unmanifest. To so live with the Unmanifest is to be absolutely sure that the work of the Manifest is but the expression of the Unmanifest.

In this degree of realization the fact of keeping company with God will be to you far more than all the visible tokens of His power. This is the only possible ground of Religion greater than religions. This presence flows over into the whole act, temper and conduct of life. It makes all things new. It takes all and gives all. It requires perfect surrender and yet gives you full possession of all that is.

This temper, attitude and method of life are the only sovereign and final cure for all the ills of our world-life. When this promise is once understood, whoever understands it will not be able to do anything else in our world but live for its fulfilment. He may not succeed, while it is to him only a promise, in making anyone else fully understand the goal that he has set before him as the end of attainment. But though he tread the wine-press alone and find none to help him, someone will yet succeed in abiding true and patient until the testimony of such understanding shall find its full embodiment.

This achievement, however, may be a promise in many a life before the goal is won. It means all the life of Christ. It means the living out of these four Gospels. Each prophet, or promise, must be rejected and put to death at Jerusalem—habitation of peace, because peace cannot be perfect until the promise, as a promise, ceases in its fulfilment.

The mission of Christ, as a prophet, cannot cease until God is fully revealed in the life of humanity. The Christ state of life is Prophet, Priest and King. As King, man will rule with God. Then the acts of life will be visibly just. Then men will know and witness to the absolute perfection of all the ways of God.

Though this end seems afar off, the signs are many that it is near, even at our doors. The onesided and incomplete ideals are busy destroying each other. The spirit of autocracy, claiming Divine authority; and the spirit of anarchy, claiming freedom from all law, are destroying each other. This will be repeated in the realm of religious thought and life.

The full promise of life includes the full recognition of the Divine in Humanity and also of the Humaneness and Knowableness of God. It is this fulness of the Divine-Human and the Human-Divine that is represented in our illustration for this study. "Lo, I stand at the door, and knock." This fulness of everything is even now knocking at our doors. The day has come for the end of separation between God and man. The long-closed door between all material and all spiritual activities is the door before which The Perfect now stands knocking.

Sin is onesidedness. Any natural state not filled with the spiritual is sin; so is any spiritual state not perfectly natural, open and normal. This Divine-Human Human-Divine holds the shepherd's crook in his hand, because He is the one and only Shepherd that can gather all the flocks of the acts of the days of Time and all the Visions of the Eternal into one fold. Nothing but this will ever fulfil the Promise of God in Creation and bring forth the World's Desire. We must grasp this fulness of the Promise of all things both intelligently and consciously.

This is the one value of life that includes all values. No state nor exchange, nor sacrifice, can have place in the Land of Promise fully possessed. All the money-changers will be turned out at the Coming of the Prophet. The Land of Promise is the same as the Promise or Prophecy of The Perfect. This is the

testimony of Jesus—the right understanding of all things. This is the universal order of intelligence and the cosmic quality of consciousness, including the heavens in the earth and the earth in the heavens.

This Land of Promise is said to flow with milk and honey. The milk is a perfect all-embracing philosophy or intelligence of all things; while the honey is the sweetness of consciousness gathered up by patient industry from every flower and fruit of Time and Eternity.

To open the Door to This One is to open the heart to this Eternal Purpose of God in Creation. To open the heart is to open the purpose of life. When man's purpose shall be fully open to God's Purpose, the Perfect will pass from its promise to its fulfilment. Then will the whole life of humanity be uplifted into God and the whole life of God be fully conscious and manifest in the life and actions of Humanity.

This Prophet or Promise of The Perfect is not without honor save in his own country. This country is Nazareth—or separation. Though the Christ is called a Nazarene, he is not truly a Nazarene. The Perfect is separated from nothing. Does anyone reject you? The Christ—the true Life of God in anyone—rejects you not. The Promise of God includes each in all and all in each. If I reject you I reject so much of myself. There is no rejection in the Divine Purpose. The Perfect accepts the imperfect in the full consciousness that there is no emptiness of God, nor opposition to God that will not be filled and overcome by its all-conquering, silently subduing, attracting power.

It is the Divine Openness and all-inclusiveness of perfect fellowship with God that stands today knocking at every closed door in the thoughts and actions of our human world. Our very doors and gateways will cease to have locks and bolts, secret pass-words and party shibboleths when the Eternal Purpose of God shall be fulfilled in man's creation. The custom-houses (the barriers of the nations) so full of fraud and corruption, will disappear in the Republic of the World, when all the nations shall dwell together in the

unity of a common purpose; and when the glorious Reconciliation of Religion greater than all the Religions, takes place.

God is the only Savior unto Perfection and besides Him there is no other. This way of the open Door and the open Opportunity for all, is the one Way, the one Truth and the one Life alone by which man can truly come to God. No preaching of man to man; no method of reform, short of opening the Door of Human Purpose to this One Who stands and knocks, will ever melt down the icy barriers created by human selfishness, and kindle in every heart the flame of a common love and united service.

Never will the Real dissipate the unreal, and the vain empty promises of words give way to the visible, glorious deeds of love and service, by any other means.

To worship is to know the source of worth; and the source of all worth is greater than aught that appears. The most glorious Vision, the Mighty Life of God made visible to our sight, audible to our hearts, and tangible, substantial to our touch, is not the Worth, only the image thereof. Back of all we see, or hear, or feel, remains that which is greater—even The Unmanifest but All-Glorious Presence of the Living Loving GOD. Worship HIM only.

If one in ten thousand professed Christians would but open this Door to the Real Christ, our world would soon see what God is like. "This is life eternal, that we might know the only true God, and Jesus Christ, whom He has sent." Before we can receive Jesus Christ in any true sense, we must cease to believe, think or even to remember him in any other sense than in a state of present intelligent fellowship of God within. There is no life possible to man that is worth being eternal but this state of seeing, hearing and touching the very life of God within; not simply for passing pleasure or power, but that we may thus know and become visibly all that we thus learn of God. Any other state of life would sooner or later weary us and we would gladly welcome death. The only state that can never grow stale is one of perfect preoccupation in

the glorious realization of the joy of the Divine Presence that transcends every moment the most glorious Vision or Promise of things to come.

This state is the fulfilment of all prophecy. But before this can truly come we must open our doors to all the exceeding great and precious promises. These promises are all in the allegorical sense of the world's great Sacred Books, and also in the greatness and beauty of life to be learned by realizing Immanuel, as God With Us. How this is to be done cannot be learned until we have opened our doors to the full promise of life by facing existence equally towards spirit, mind, body and soul.

In each of these divisions we must open the doors. On the East these are Law, Truth and Love; these are the two James, and John. In the Mind, we must open the doors of Obedience, Prayer and Discernment; these are Bartholomew, Simon and Philip. In the Body we must open the doors of Sight, Hearing and Touch; these are Andrew, Peter and Thomas. In the Soul we must open the doors of Desire, Labor and Illumination; these are Judas, Thaddeus and Matthew.

The life of God With Us cannot come as a promise nor a fulfilment, save through these doors. But these are qualities, and all these qualities may be possessed without our being able to name or explain them. The essential thing is a vast, beautiful, sincere, loving, gracious life of service to man under the impulse of a sense of the great wonder and worth of life Within and Without.

The same symbolism of the real meaning and value of life exists in all the great Sacred Books of the world. As soon as we discover the true meaning of our Bible we shall see and take interest in the meaning of all these great depositaries of the Eternal Thoughts and Joys of the Ever-Living God.

Still greater will be the realization that God is with us today. That by opening the whole purpose of our life to His direction He will show us just what He Is, and that by living in close and loving intimacy with

Him we can see Him as He Is, and so grow up to the completion of His Eternal Purpose in Creation.

However difficult this way may seem, if we but open the door to the promise, the fulfilment will become the simplest of all that is simple as well as the greatness of all that is great.

DAUGHTER OF JAIRUS

—H. Hofmann

CHAPTER XIII.

THE MIRACLES OF HEALING BY THE PERFECT

> "The blind receive their sight, and
> the lame walk, the lepers are cleansed,
> and the deaf hear, the dead are raised
> up, and the poor have the Gospel
> preached to them."
>
> — Matthew XI. 5.

The problem of healing is cosmic. It is as many-sided and various as are heaven and earth. He who would be at home upon earth must be acquainted with many things. He who would live in the vast life of the heavens must be prepared for such existence. The more simple life is, the less it is connected with suffering. The lowest organisms are, apparently, lacking in the capacity to be ill. They live and die as though death came as a pleasure. All forms of animal consciousness are simple. The animal suffers less than the lowest human; and the lower races suffer less than the higher. As civilization increases and culture becomes complex, so does suffering. The highest and most perfect organisms have the greatest capacity for pain as well as for joy. The perfect man is fitly represented as being a man of sorrows and acquainted with griefs. All the great world heroes who have lifted the standard of life to the loftiest heights have greatly suffered and toiled to achieve their task.

We shall never solve the problem of healing until we approach it cosmically, or universally. Christ is the revealed Law of Life of absolute Perfection and immortal Being. This standard of life, in its progress from small to great, will perform many works of healing. But these works are not to be comprehended as simple restoration from physical ills. This Divine life has its four divisions of spirit, mind, body and soul; and hence there are four Gospels or separate histories of its unfoldment. In each of these divisions

our world-life is suffering from blindness, deafness, lameness, impotence, leprosy and deadness of many kinds. To confine healing to the ills of the flesh is to confound the symbol with the things signified. These ills of the material body are but given in the Gospels as types of deeper and more serious ills and needs of humanity.

The problem of life is not simple alone but various and greatly complex. The problem is the making of man, both intelligently and consciously, like unto God. The heaven of our dreams and the immortal life is a state yet to be realized upon earth. The perfect life of man is to be in a body that will be, at last, incapable of suffering and of death. This perfection will include an absolute identity between spirit and body, soul and mind. When man has such a body he has not yet reached the end of the law of suffering. There are many forms of suffering that have nothing to do with disease or corruption. Our common diseases would often do better for us if left to take their natural course than they do under our present system of hostility. They are good in disguise of ill. They are the breaking-down and casting out of some worn-out seat of consciousness to make way for something new. There are also many forms of suffering yet to be experienced that will be quite different from any known disease.

When we have reached the highest type of physical organism that will be but a scaffolding through which we are to build the fair palace of the immortal body. This scaffolding cannot be taken down and out without pain. Besides taking down the scaffold there is the completing and adorning of many fair chambers.

The Immortal Body must provide room for many residents. With the Divine Man are His twelve Apostles. Besides these there are many noble women—immortal states of consciousness and ministering angels. This is not a mere solitary life enacted long ago, but a state of intelligent and conscious being. This Divine Man is not yet represented as having a wife because, while potentially dualized, he does not

visibly manifest what life will be when intelligence and consciousness are perfectly balanced.

Consciousness appears either as a state of dream or vision. When this state shall be grasped with intelligence it will vastly increase and become an equal part of every day existence. Cosmic healing is utterly impossible without the help of this development. A large portion of our suffering is simply connected with the absence of this realization. Like man, in his strength, craving the companionship of woman, so is life in all men and women until intelligence knows and is joined in equal marriage to consciousness.

While, as in love, the goal to this end is beset with difficulties, the end achieved is worth all its cost. As the new world in its vast import has become to the old, so will be the discovery of this vast life of Consciousness. True and cosmic healing can only come after we have gained such universal sympathy and charity towards all, as constitutes the Infinite Love and Patience of God. Many wonder why the noblest and best on earth are often the greatest sufferers; not knowing that as it takes diamond to cut diamond, so it requires suffering to work out our final deliverance from all suffering.

Those who know these things can, in a measure, help others to comprehend the vast reason and mystery of Being. Beyond this no one can permanently help nor heal another. Here each one must learn to know God and have life in himself and not from another. The greatest help we can give to others is that which helps them to help themselves. Whatever we achieve in our individual consciousness will awaken and strengthen this state in all. From various individuals and groups of earnest seekers after God, the whole world will be awakened and drawn to seek after the Knowable and the Living God. Some people think that it is only disease that is contagious. This is a great mistake. Perfect health is as catching as any disease. There is a contagion of wholeness. The establishment of one center of health and wholeness will send out vibrations of strength and harmony through all the

world. The Coming of God's Kingdom in Humanity will be swift in all when it is truly and perfectly accomplished in the few. When the right knowledge of God, realized in life and wholeness of Being, shall be lifted up, it must draw all men unto it.

The Christ-healing of our many spiritual, mental, physical and moral diseases will pass into the world as a contagion of impulse in all to seek after the full Consciousness and Understanding of the Nature of the Living God. There is no perfect cosmic healing that does not spring from this source. You cannot have this life by the will of another. You cannot receive it as a treatment. It must come as the awakening of your own moral responsibility to search and know, find and do the perfect Will of God.

The preparation for such awakening is natural beauty of character, true graciousness and sweetness of human excellence. First, the natural; then, the spiritual. This is the unfailing law. Those who are ungentle, egotistical, selfish, dishonest, insincere, need the chastening hand of physical suffering and natural calamity to bring them into touch with the humanities that must prepare the way for the Divine. When peace of nations leads to sensuous indulgence and false security, they need the chastening hand of war. When health of body is exalted out of proportion to mental and moral soundness, it is of the very mercy and love of God that such health becomes a broken reed.

The Perfect Life is perfect balance and just attention to every interest of spiritual and physical, mental and moral wholeness. In this Perfection there will be a perfect balance of the individual towards all associative efforts at doing good.

Sickness or physical death is of less injury to anyone than the weakening of the individual will by the substitution of that will by the will of another. The one must be the equal of the all. True health and wholeness come through the truth that makes you free, as well as through the love that makes you also the loving brother and servant of all. The Christ, or

Perfect, is absolute in Itself and yet the One that lives and serves, thinks and feels for all. In this balance of private and general good, man's life will become like unto God's. The law of God is: "Be ye holy, (and that means healthy and whole) for I am holy."

Wholeness is everything in everything. Each Divine Spirit represents both the particular and the universal. So is it with Humanity. In the perfect way of looking at things and people we shall always preserve both the individual and associative points of view. Health of body is more than wholeness of body; and yet the body will never be at its best unless we include in our comprehension of Universal Holiness the particular Holiness or Wholeness of the body. All the functions of the body must be understood both separately and in relationship to the Perfect Whole. To pay special and exclusive attention to any feature of the physical life is as dangerous as to leave any one feature in neglect. It is by the perfect balance of private individual well-being with the associative and universal life of the heavens and the earth, that all our many forms of world-sickness and death will be healed. The general life of humanity is like the individuals that compose it.

The last and greatest miracle of the Christ-life is in the fact that the poor have the Gospel preached to them. The poor are the natural faculties and state of understanding. These, at their very best in themselves, are very poor. Nothing that can be done naturally amounts to very much when separated from its purpose, as a means of revealing God. Science, art, literature, education, philanthropy, government, at their very best in themselves, are as nothing when compared with actual Knowledge and Life of God. Could we have all things without this, the one thing needful, life would be but a painted feast. When people rave about art or education, or the wonders of science, as things apart from their correspondence in the greater reality of God's life, this poverty of the natural is very apparent to those who see and know

God. Nothing is of any great value until it is seen and possessed in its relation to all things.

The Understanding and Revelation of God called JESUS CHRIST—making God Manifest in all that is—is positively the only perfect healing of all our world maladies. The most perfect physical health without this may leave us but a little removed from the beasts around us. If you are sick in body seek holiness or wholeness; strive to know the whole purpose of God in creation. Let this include your own good and the good of all. Fill your whole being with cosmic air. Think all-comprehensively. Before Christ can come to visibly judge, rule and set all things right, this Gospel for the poor must be preached in all the world. This means that all the world must be saved. This is not the saving of individuals out of a sinking ship but the salvation of the ship and all on board.

The world to be destroyed is only the states that are separated. The world to be saved is every natural good, informed and consciously related to every spiritual good; and the whole spiritual world including God and Heaven, or Revelation, possessed naturally and normally. This is the perfect health and holiness that must at last be actualized in all the world.

This, however, is the World to Come of perfect openness towards all without and all within. So long as selfishness exists the few will close the doors against the many. Only the unselfishness of God, living and glowing in living human hearts, will ever bring in the day of The Open Door and of The Open Way. All sickness is a clogging or stagnation of some feature of the body's life. Even so our world maladies are of the same nature.

Let the land that lies unoccupied, potent with ungrown harvests, be accessible to all who can use it; and one of the greatest sources of physical imperfection and poverty of life will speedily disappear. Let the ways of culture, of travel, and of exchange of products, be made open to all, and nine-tenths of all the causes of human ill will disappear like the mists of the morning before the rays of the sun.

These things all wait upon our discovery of the true nature of this Great Healer of the sick. Never can this discovery be made until we have revolted from the historical and external view of these Sacred Writings. This revolt, however, is but of little value in its negative aspect. The power that will heal and bring in the day of health, will be the silent, health-giving contagion of Wholeness emanating from the lives of all who actually know and live with God.

So shall the blind receive their sight, the lame walk, the lepers be cleansed, the deaf hear, the dead be raised, and the poor have the Gospel preached to them.

The greatness of this change in the health of our world is symbolized in our illustration of the raising to life of the daughter of Jairus—Jehovah enlightens. When the Consciousness born of the realization of Enlightenment from within, is sick, the only hope of recovery is in the understanding of Deus-Homo—the right relation between man and God. Jairus is the ruler of the synagogue because Divine Enlightenment is the natural ruler of every place for religious instruction. But this daughter of Jairus is sick, because another—and that is the natural consciousness, has been sick with an issue of blood for twelve years. The daughter of Jairus is said to be twelve years old, and this woman has been so afflicted during all this time. When life flows outwards instead of inwards, the consciousness of enlightenment is of necessity sick. But when this woman seeks to touch and be healed by the Universal, and concentrates her whole being on reaching the hem of the garment of the Christ-life, the recovery from sickness and death of enlightenment in the world of religious instruction will swiftly follow.

The garment of God With Us is The Universal. If we can but touch the hem of this garment life will cease to flow and waste away. The without will turn inwards and the inner life, joy and strength of being will flow outwards and fill all our days and nights with the glorious, felt Presence of The Ever Living God.

All these miracles of healing will be far more won-

derful and glorious to our understanding when we possess ourselves of their inner meaning. So long as we take them in their literal and historical sense, we have a false and irreverent view of nature. God is just and true, of necessity, in the ways of nature as in those of spirit. If we would be whole and complete in our natural bodies we must learn to regard, treat and feed them as the temples of the Spirit. When we know the best of the spiritual life we are bound to try and develop our bodies in keeping therewith. It is utterly impossible to live understandingly with God in bodies nourished with corpse food, and treated profanely.

All life must be whole and complete. The life of God within must make us every whit whole, for while this particular instance of raising the dead is a restoration of a state of religious enlightenment, the final work of The Perfect is the healing of all that are sick and the establishment of such a state of sublime health that the idea of dying shall become an absurdity and impossibility.

Today the world only thinks of immortality as something beyond the grave and in another state of existence. The simple truth is that we have scarcely glimpsed the meaning of this great symbolic life until we have discovered that its supreme purpose is the suppression of all sickness and death in our world, not by some astounding miracle but in the simplest and most natural of ways. Though this is by Way of the Cross, the general idea of the Cross is wholly and utterly without relation to its true and wholesome meaning.

To be stretched for four times on the Cross is to die to all separation between spirit, mind, body and soul. When we have done this and risen into newness of life in each division, and then learned to live consciously and intelligently with God, in simple natural Religion, that shall swallow up all religions, the life of Humanity will be in a position to rejoice in the one and only perfect and absolute Victory over death.

THE LORD'S SUPPER

CHAPTER XIV

THE FOOD OF THE PERFECT

"For as often as ye eat this bread,
and drink this cup, ye do show the
Lord's death till he come."

— 1 COR. XI. 26.

It has been said that there is no Religion higher than Truth. We often confound between the end and the means. The Truth, at its best, is but the means to the end that is better than all the way that leads thereto. Even the knowledge of God received in Revelation with Understanding, in all the four great divisions of spirit and body, soul and mind, is but a means to an end. If we would partake of this Food of the highest Truth we must eat of the very Flesh and Blood of the Divine made Manifest in Revelation.

The so-called "Sacrament of The Lord's Supper" as observed in the Churches, is but a symbol taken from Revelation. As man grows in knowledge and understanding, he, of necessity, will put away this use.

Emerson, the most intelligently conscious man of God that America has produced in the nineteenth century, had to leave the Christian ministry just because he could no longer gain the consent of his soul to administer this symbolic rite. The understanding of the meaning of The Lord's Supper is the understanding of the food that will best minister to the highest perfection. The history of this Supper is fourfold. Each account of this event differs radically from the other.

In Matthew, when Jesus announces that one is about to betray him, Judas says, "Is it I?" Christ simply replies, "Thou hast said."

In Mark, all ask, "Is it I?" and the reply is, "It is one of the twelve that dippeth with me in the dish."

In Luke, Christ says, "But behold, the hand of him that betrayeth me is with me on the table." The disciples contend amongst themselves to know which of them it was that should do this thing. There is also strife among them which of them should be greatest. No sign is, however, given here pointing out the one who shall betray.

In John, there is an extended scene of Peter asking John, and of John asking Jesus; and of Jesus giving a sop with his own hand to Judas. In each division the thing done is absolutely inconsistent with the other three statements. This is because of the law of evolution. Desire of heavenly things is the power that betrays the Son of Man to the Cross; and this desire acts differently in spirit, mind, body and soul. There is no final realization of life until it has passed through these four great acts, both as knowledge and life. We must die to the Religion of Truth in each of these divisions, before the perfect form of Truth, (buried in the sepulchre hewed out by Perfect Sincerity) can rise again as knowledge made visible in immortal life; first received up into heavenly places; and then made visible in the perfected life of humanity.

In the account of this Supper in Matthew, the disciples are told to go to the city and say to a certain man, "The Master saith, My time is at hand, I will keep the passover at thy house with my disciples." In Luke, this man is to be known by bearing a water-pitcher. This is the sign of Aquarius—the out-pouring of water —and corresponds with the state of Desire. The month of Aquarius causes the earth to stir and pulsate with the strength of Desire.

The feast of the passover is simply the feast of the passing-over of heavenly states of consciousness and intelligence into the life of man upon earth.

The Supper of the Lord in Spirit is our first spiritual realization of knowledge and life of God. Desire in man must know and make choice of this Food. We must bring on the last scene of our suffering to know the Truth by the energy of our desire therefor.

So long as Desire is unawakened it is impossible for anyone to partake of this order of Divine Knowledge. In this Supper bread is broken and administered as the Body of Christ; and wine is given as the Blood. This must be regarded symbolically. The bread is the knowledge of the life of God. This must be broken and divided between all our twelve Gifts. Wine is the very life thereof. This, each one must drink. "And he took the cup and gave thanks and gave it to them, saying, 'Drink ye all of it.' Desire must also drink. The Perfect Life will no more drink of Revelation in the old state of mystery. Christ says: "I will not drink henceforth of the fruit of the vine until that day when I drink it new with you in my Father's kingdom."

The next experience of Perfection, after death to the spiritual life unrealized in the body, will be the Kingdom of God in the life of Mind. In Mark, this wine is called "the cup of the new Testament which is shed for many." This is a new revealing in the conscious mind of the life of God in Revelation. In this state Desire is active and dippeth with Christ in the dish.

In Matthew, the bread is given before the wine; and in Luke, the wine before the bread. In Spirit we gain Knowledge first and Life afterwards. In Body Revelation comes first as Life and afterwards as Knowledge. In John, the last division, there is nothing said about the bread nor the wine. Only that when Supper is ended Christ lays aside his garments and takes a towel and water and washes his disciples' feet. This is the uncovering of the true meaning of existence as Revelation and the cleansing of the understanding thereof. This is all that is necessary. "He that is washed needeth not save to wash his feet."

In the last realization of this Knowledge and Life of God our understanding must be cleansed in the very consciousness and fulness of the Soul's life. The Perfect Life in man can only have the food it needs by making the fourfold division. We must know and live the Divine Life in conscious intelligent Revelation in spirit and body, soul and mind. The washing of the

feet before this last act of suffering and death, is the cleansing of our understanding in this matter. We must grasp, at last, the nature of existence in relation to each of these great cardinal points. It is only in this division that the bread of knowledge and the wine of life are merged into the state of the pure understanding. It is in this division that Christ gives direct instruction in an extended discourse and prayer concerning the whole nature of His relation to God and man. He goes away to prepare a place for his disciples, that where he is, they may be also.

Thomas—the Gift of Touch—says: "We know not whither thou goest and how can we know the way?" To this the reply is, "I am the way, the truth and the life; no man cometh unto the Father but by me." The Father is God as The Unmanifest. No man—and that means, no intelligence and no consciousness of man—reaches to God save through the way, the truth and the life of The Manifest. The way thereof is the way of Time and of Eternity. The truth thereof is the whole fourfold law of existence between spirit and body, soul and mind. The life thereof is the knowledge of God become an ever-present state of living consciousness. The Perfect goes away from the state of Truth and suffering to know, to rise again as Truth made visible as Life. Having believed in God, we are to believe also in God made Manifest in the very life of man.

Philip—Discernment—cannot clearly see the meaning of this, and so says, "Lord, show us the Father and it sufficeth us." "Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?" Christ—the perfect Manifestation—is ever within The Unmanifest; and the Father—The Unmanifest—is ever within the Manifest.

Whenever we see Revelation with clear Discernment we see God. This, however, is a thing hard to realize and to understand. Many who have long had God with them still say, "Show us God!" Those who

understand the law of the Substance and Presence of God within the Manifest, have arrived at the state of being receptive to the Holy Spirit. The coming of the Holy Spirit is the coming of The Perfect in all the natural as in all the spiritual ways of life. After man has learned to live with God in Revelation, he will learn the best way of doing everything that can be done on earth.

The Perfect Life is not to be taken out of the world, but to live in it, untouched by the evil or emptiness of the world-spirit. The life of God in man can only be nourished truly by the very Presence of God in spirit and body, soul and mind. The Glory of God is to be revealed in the without even as it was with God in the beginning. The going away of Christ to the Father is the end of separation between the Manifest and the Unmanifest. The Holy Spirit of perfect co-operation between God and man will teach us the right use of heaven for earth and of earth for heaven. This will be the judgment day of man's judgment and justice made like unto God's. In the growth of this judgment all false and one-sided states will be cut away as unfruitful branches.

Christ is the Vine. The twelve great Gifts of Perfection are the Branches. God is the Husbandman who will prune these branches until each is perfect. In the whole world of conscious intelligent being, there is no other way, truth nor life by which God can be known and made wholly manifest in the life of humanity. The vision and understanding of God are the only food that can nourish the life of God in the life of man. To show forth the Lord's death in this food is not to rest in the vision, however perfect it may be, but in the life that grows up as the result of such knowledge of The Living God. There is no other way. The knowledge and life to be appropriated through this Food of the very Flesh and Blood of God is inconceivable in its mighty abundance to our mortal sense. Only sense, begun to be immortal, can fathom it. Though this is the very food and drink by which God's

life in us is to be nourished, many taste thereof, and being unready, fail to go into the fulness thereof.

In the history of the bright streamers of the dawn, the fairest hopes that ever animated our world have all broken this bread or drunk this wine. Some have eaten the bread and not touched the wine. Others have drunk the wine to excess and not touched the bread. As one taste of this bread and one sup of this wine sends a glow of strange subtle fiery life through all the body, it wakens and centers itself in all the great nerve plexuses of brain and of emotional and generative life. Then, longing for the further experience, many seek to gain the end by exciting these nerves by various methods of concentration and sex practices of either illegitimate licence or unnatural modes of restraint that are, all of them, from first to last, perversions of the perfect law. The only lessons gained in this way are those of failure. When the Desire is pure the moral nature is rescued out of the ruin that is apt to overtake body and mind. The change of external habits and methods of life will come as a spiritual necessity and by natural laws of growth and progress.

The great thing required in the soul-life is the washing of the feet, or understanding. When the understanding is clean there needs no further washing. This cleansing must come through Christ Himself. He it is who pours water into a basin and washes the feet of the disciples. Only God, in the life of the Manifest, can fully cleanse our understanding in these twelve great Gifts.

The Supreme Goal—The Ultimate—is GOD. As man becomes like that which he eats, so does man grow like unto God by absorbing into himself the very essence and substance of God. This is no single process; it includes each of these great passovers. There is the passing over of Spirit; the very Spirit of God passes over by Knowledge and Life into the spirit of man. Then comes the passover of Mind; Mind holds consciousness captive until Mind is set free by its union with the Soul. There is also the passover into the life of

the Body: you must live on this Divine Flesh and Blood. Here you must know God in the very taste and touch as well as in Sight and Hearing. The great and last passover is that of the Soul. Here the understanding is fully cleansed.

Among the greatest utterances following this act, are the words: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." The evil of this world is the world-life empty of these very qualities. It is only as these enter in and become component elements of life and knowledge that this evil can be overcome. We are not to pray for the world directly. We are not to love the evil, but to pray for the world by praying for those natural states that shall believe through the Word of Life of the Twelve.

In this way all the kingdoms of the world are to be added to the kingdom of the God-man. The very greatest act that can be established in any life is the habitual one of breaking this bread and of drinking this wine. From those who shall first learn to do this, will go forth the saving influence that maketh all things new. Their business, however, is not to teach others how to do this but to see that they do this decently and in right relation to other important acts of life. The understanding being cleansed concerning the method of appropriating the Flesh and Blood—or Knowledge and Life of God—man is ready to move forward on the last kingdoms of darkness and to a full and perfect victory of life over death.

Life and immortality will be brought to light only when we live in conscious living fellowship with both the Manifest and the Eternal, Supreme, Infinite Life and Joy of The Unmanifest. This is Life Eternal, that, in the fulness of these twelve Gifts, we may know The Unmanifest in the Only True God and Jesus Christ whom He has sent as the Understanding and Life of heaven in earth and of earth in heaven.

The first realization of Jesus Christ is not the same as the last. We must descend for a time into the lowest parts of the earth or understanding, to preach to

spirits in prison. Nothing can be accomplished without the aid of Time. Those who realize the life of God within them must even descend into all the hells that man has made to give liberty to those who are bound. After full knowledge of the world's need, such must also ascend and dwell at the right hand of God, in Conscious Revelation, until they are ready visibly as well as invisibly to judge and rule the world in righteousness.

This is more than identity of spirit and body, soul and mind. These separate states of perfection, all mixed together, will produce the only perfect system of justice by which the laws of men will be in perfect harmony with the laws of God. When the Vision of The Perfect Life lies clear before us; when we know and taste the mighty joy of the very Flesh and Blood—Knowledge and Life—of the Living God offered to all, we must still temper the ardor of our devotion with a strong and noble patience that nothing may be wanting of the beauty and fruit of moral character, ripened and mellowed by Time in the final result.

We must know how to succeed when others think we are doomed to fail. We must be as sure of God in adversity as in prosperity. We must know how to labor and to wait; to stand still or to go forward; to live and work in the world and yet be kept from all the evil thereof. The qualities we call evil are either natural states not filled with the spiritual or the spiritual unfilled with the natural. When each is perfectly filled with the other in co-operation of man in God and God in man, evil will be no more.

Whenever we eat the bread of the true Knowledge of God and drink the wine of the very Life and Love of God, we show forth the offering unto death of every manifestation in Eternity and Time, that man may know and enjoy the glorious Life of God Supreme over All in All. All creation is in travail to the end that God, The Invisible, may be made visible in the perfection of nature and humanity. We are created that when we are fitted by doing our best to merit Him, we may possess and enjoy Him for ever. As surely as

the sap of living energy arises in nature in the Springtime; as surely as the flowers mingle their pollen, and the bees suck honey; and as surely as the desire of man for woman and woman for man in the vast urge of the law of sex attraction; so surely, yea, more surely than all of these combined, will awaken the desire for the taste and pleasure of heavenly things.

No striving mind; no pulsing heart, will escape the power of Judas—the strong desire to know and understand heavenly things. God spreads the net of this captivity over all flesh. All must, sooner or later, be betrayed to the Cross and death to every division of life, until the vails of separation are all rent away and man dwells on earth and, at the same time, drinks the very Wine of Life in the blissful Paradise of God. It is no shame to desire God. It is no shame to dip the hand of Desire in the very dish that holds the Food of The Perfect.

In our illustration the face of Judas is hidden, for the true nature of Desire must be hidden until all our longing to know as we are known, and to have life set fast beyond death, shall be fully accomplished. All that we suffer in and through our Desire is the necessary pain to sweeten and make perfect our final and unfailing joy of man safe in God, and God gloriously manifest and reigning in the Perfected Life of DEUS-HOMO.

Nothing in all the thinkable subjects of human knowledge has been more misunderstood than Judas. He has been the synonym of all the most execrable betrayals of trust for the last two thousand years. That which is very near to our highest and best, the bearer of the money-bag of Perfection, has thus been deprived of honor. The day must come when this, with other things, will be revised and made new. He is very near to being our best friend, and, for a long time, he is this without question. While he is not the most princely of our inner qualities of spiritual might, he is our first-born and the beginning of our strength.

Without the vast desire for the Food of The Perfect, we could never come to the sight thereof. His hand is

of necessity in the dish of truest Knowledge of God. He must perform his appointed task and betray us, even with the kiss of his love. Without this quality of ardent Desire to bring down the chief priests—or highest illuminations—upon us, the toil to gain the right understanding of heavenly things could not come to us.

There is nothing so necessary for the life of God Within Us, as to awaken in us the strongest and most ardent Desire for the Thirty pieces of Silver, for these, like the money for which Joseph was sold into Egypt, are the bringing down into the life of Mind the life of dream and vision with understanding of the value thereof.

Our highest and best is ever very near to our lowest and worst. As great genius is ofttimes near to madness so are our great spiritual discoveries close to our greatest and most destructive mistakes. The glorious and beneficent, most transforming life of God in man, will follow quickly the great mistake and error of man's creating himself into the place of God. Many sweet and gentle souls have disliked the symbolism connected with the Food of the Perfect, because of its association with flesh food. It smacks of cannibalism. All this, however, will disappear when we rescue these inspired writings from the death of the letter.

The Body of God is the Infinite Ether; out of this all the qualities of the Divine are given to Vision in the perfect forms thereof. Thus every Thought of God is given form to those who have unfolded inward Sight. It is not enough, however, to see. We must seize upon the form and use it for food, by transmuting it through the right understanding into increase of life. We can have no part in the conscious intelligent life of God within save in the reception of Vision in form and life for food. We must be ever ready to sacrifice the outward form of the most inward Vision, to get at and appropriate by understanding the very life thereof.

This is the work of Judah—the quality of Labor.

He is compared to a lion—an old and wise lion, who watches at the water-courses for the prey. This is to watch for the beauty of Vision and then seize upon its meaning. There is no other way to the end of our separation from God. We must, in the toil and suffering of being stretched upon the Cross—bring all things together into one united and perfect Whole.

Though Judas leaves the table of the Lord to betray him, he must come back again when man's will and desire are entirely yielding and plastic to the molding Hand of God in continuous Revelation with Understanding. This is the only Way, Truth and Life of God. Our Eternity must come to us in Time, and never can we know and see God as He is, until we behold Him made actual and visible in the glorified life of Humanity right here in the life of the World without end.

Judas must kindle in each the desire for immortality, not beyond the grave, but in the glorious life and resurrection of The Perfect when we have completed our toils to grasp, understand and live upon the Knowledge and very Life of God Within; so alone shall the Without become as the Within.

When we have learned to live within on the forms and life of the Ethereal Form-world of God, we must turn outwards into nature and build up a body of less vibratory condition, perfect in health, and capable of sustaining, without undue excitement, the mighty joys of the inner world. This can only be done on vital or uncooked food. We must make the veritable earth a garden of the finest fruits and nuts that grow, for only thus can our mortality be swallowed up of immortality. But be not deceived and try to gain the within by the wonder-working power of a change of diet. The only safe way is to seek first the kingdom of God within. When we have done this effectually these necessary changes in the natural lives and pursuits of mankind, will be quietly added as an absolute necessity.

JESUS IN GETHSEMANE —H. Hofmann

CHAPTER XV

THE LABOR OF THE PERFECT IN TIME AND IN ETERNITY.

> "And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt."
>
> — Mark XIV. 36.

> "Then said Jesus unto Peter, Put up thy sword into the sheath; the cup which my Father hath given me, shall I not drink it?"
>
> — John XVIII. 11.

Gethsemane—the oil and the winepress—is the great labor of pressing out the full meaning of Revelation between Time and Eternity. The beginning of this toil in the Spirit is a state of conscious intelligent Hearing of Love and Truth. These are represented by Peter and the two sons of Zebedee, James and John. While these watch for a time, they are incapable at first of enduring the vast toil of realizing and retaining the experience of the inner in the outer consciousness.

Because of this, there is in the soul a vast burden of sorrow, even unto death. The soul of life and beauty within longs most ardently to be seen and understood without. This, however, cannot be, save after much prayer and watchfulness by night. There is a state of sleep wherein you see and hear and feel all the beauty and glory of the perfect state and yet are unable to bring it out into the waking and embodied state.

It is in the strength of Desire that The Perfect longs for this inability to be taken away. "O my Father, if it be possible, let this cup pass from me; nevertheless, not what I will, but what thou wilt."

The way of perfection for our world can only be

opened by a perfect co-operation between the heavens and the earth—or Revelation and Intelligence. For long we realize the Infinite in the dream-world of sleep; and then our power to hear and report, together with our utmost love and truth, are inadequate to make faithful report without.

"He cometh unto the disciples and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak." Through much watchful prayer we overcome the temptation to grasp at the Eternal by any disloyalty to the Spirit in Time. The Spirit is willing and desirous to undergo all that is essential to perfection even before the flesh is capable of retaining the memory of things seen and heard in intercourse with the eternal world. This struggle of separation and of sleep is repeated three times. Then the Son of man is betrayed into the hands of sinners. Then Judas appears to betray him with a kiss. This is the awakening of the strength of Desire that will compel the world to undergo its great trial and death upon the Cross to the religion of Truth, in order that the Supreme Truth planted in the very heart of intelligence may rise again as Knowledge revealed as Life.

Now does Peter cut off the ear of a servant of the High Priest. This is the injury inflicted by intelligent hearing upon hearing without understanding. Thus far The Perfect may fight against the Imperfect. This sword must now be put up; "for all they that take the sword shall perish with the sword." The knowledge that slays falls short in its oneness with life of the perfect charity of God towards Time. All such forcing of knowledge upon others will itself be slain. The Perfect must bide its time and endure the toil appointed. God could send legions of angels, so that this way should appear unto all. In so doing He would take from the Son of Man the glory of fulfilling all the promise of life revealed in the Scriptures.

Christ, The Perfect, is not a thief of Time nor of

Eternity; neither a robber of man nor of God; and yet they come out against him with swords and staves—the cutting and striking forces of knowledge. Knowledge in advance of life must, however, force on the Spirit of The Perfect to its great trial and world tragedy.

All this is done that the Scriptures of the Prophets may be fulfilled. Only thus can the promise of what life shall be become the visible fulfilment. In this garden of Gethsemane all his disciples forsook him and fled. Each separate Gift comes short at the last. Only the Master over all these twelve states can go quietly forward to die to truth, and live to Truth made Life. That which takes place first in Spirit is next enacted in Mind.

The story of Gethsemane in Mark differs but slightly from this of Matthew. There must be much perseverance in this toil of the night. It is only after much watching and praying that the spiritual enters into our mental comprehension. This is only another stage in the great process of man's creation.

In Luke—the News of God in Body—the record of this toil changes. Gethsemane is called the Mount of Olives. The olive-tree is the symbol of both Time and Eternity. This Mount of Olives represents the exaltation that comes to life in the union of the two. Here, where there is no separation, there must appear to be so for a time. The disciples are told to provide a purse; and he that hath no sword, to get one, though he sell his garment to obtain it. Here, in Luke, there is no separation of Peter, James and John from the other disciples. They all sleep, oppressed by sorrow. Christ sweats great drops of blood that fall down to the ground. The intelligence of our world can only be redeemed by the very life of The Perfect. It is only by living with God in the waking sleep that this life and substance of God will descend into the visible life of Humanity. It is only as we are changed in the very consciousness of the flesh that we are rendered proof against the temptations thereof. Though the

ear of the servant of the High Priest is again cut off, it is immediately healed by the touch of Christ.

In John—News of God in Soul—the story of Gethsemane is vastly different. Here there is no separation for prayer from his disciples, nor falling asleep. All are alert and watchful. Here there is no burden of sorrow nor asking for any cup to pass away. Jesus, knowing all things that should come upon him, went forth and said unto those coming to arrest him, Whom seek ye? In the other Gospels Christ is betrayed by Judas with a kiss. Here he discovers himself, saying calmly to the declaration that they seek Jesus of Nazareth, "I am he;" No mention is made here of the kiss of Judas. He simply stands with those who would arrest him.

So mighty is The Presence that as soon as he had said unto them, "I am he," they went backward and fell to the ground. They recover from this consternation only because Christ reiterates that it is he whom they are seeking. Instead of asking for this cup to be taken away, Christ says, "The cup which my father hath given me, shall I not drink it?" This is the Victory of the Soul. The Soul gains patience also. Man overcomes his spiritual desire to be perfect without undergoing all the means appointed in Time as well as in Eternity. After much intercourse with God man must become like unto God. This is the only way in which spirit and body, soul and mind, can be brought together into a perfect whole. Man will yet get the mastery over all the impatience of Desire and be as just to Time as he is to Eternity. This will be the Victory of every Soul in the Garden of Gethsemane.

The best encouragement we can have in this path of perseverance is full, clear and satisfying understanding of the justice, beneficence and divinity of all this toil. To do this you must take this fourfold interpretation. The end, as you see, of weakness and disinclination comes only in the fourth, or soul division. Yet this understanding of the meaning of the Gospels has no place of recognition in the external

Church, nor in any organized State or School! The day will come, however, when this life of fellowship between man and God will yet both visibly and invisibly be the one power that shall rule the world. That we may tune our lives to this—the ultimate goal of God-man—let us grasp definitely this fourfold state.

In the Spirit we must begin to be very sorrowful. This sorrow must be even unto death. A purely spiritual religion cannot content us. There is that within us that demands that the world without be as beautiful as the world within. Conscious Hearing, Conscious Truth and Conscious Love cannot accomplish this task. When in the depths of the Spirit there is the mighty prayer to bridge the gulf between Time and Eternity, these sleep and forget when they ought to watch and pray. The spirit is willing but the flesh is weak. The flesh cannot report this world of beauty until after it has been taken into consideration as a reality and made one with the spirit. The effort in the spirit ends in the third endeavor. There is Knowledge but not the full Life thereof. The God-man must here be betrayed into the hands of sinners to die to a religion of Spirit. The separation of Spirit is, therefore, not the final state. We must sleep on in this state and yet rise and go forward; for the desire of visible as well as of invisible perfection, is at hand at the right moment to betray us. Blessed is this one who is ready to be cursed and to die in order that greater life may come.

Let us all realize the same incompleteness in the division of Mind. Here there is the same suffering and the same end of the coming of Judas to betray into the hands of sinners. A clear knowledge in Mind cannot fulfil all the promise of God. God's intention includes Soul in Mind and Mind in Soul. There must be, besides the power to know, the grace to be; and the inward sweetness and beauty of God must be visible in the whole temper and character of life upon earth.

In the division of Body, as already noted, there is no separation between Hearing, Truth and Love, and the

other Gifts. All are present and yet they sleep, not from weakness but from sorrow. This is a time of much suffering in the flesh. The body will only be redeemed through suffering. The Vision of the Eternal Beauty stamped upon the body will cause a period of exceeding travail and sorrow. Here is the bloody sweat, the process by which the whole body becomes intelligent and conscious in a cosmic sense. Though here also Christ prays, "If it be possible, let this cup pass," there is one thing said that is not mentioned in Matthew or Mark. In this hour of the melting away of the old physical life before the incoming of the new, an Angel came and strengthened him. The Angel of Might comes here to give endurance. It is possible to undergo this travail so strengthened.

The great and perfect victory, however, is of Soul. Here the moral nature triumphs over all. Here there is no sleeping, no separation, but watching and waiting. Here the disciples are fully instructed until Christ can say to the Father, "I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them and I in thee."

Both the Manifest and the Unmanifest are to be seen in these twelve Gifts of our fourfold perfection. All life, without and within, is to be equally conscious and intelligent of the Divine Nature and Presence. This is the Ultimate; the end of all suffering and the reward of all labor to marry Time with Eternity. This means, of course, an entirely different state of society, education, government and religion from what we have today. These things that are now separated will all come together, and life will, in all its many interests, dwell together as brethren in Eternal Peace and Unity of all things, held together as a common possession. To bring forth the perfect law and way of life found within, into all the many interests of our human world, is the travail of The Perfect in the Garden of Gethsemane. This takes place in the night because it can never be accomplished until man gains the victory over sleep.

The right way exists alone in the Consciousness of God. To learn this way we must live intelligently in this Consciousness until the Consciousness shall remain as the Companion of our Intelligence in the day. The separation between the outer consciousness and intelligence evolved in Time and that which is Eternal in the absolute unchanging Nature of God, must be entirely overcome. If God should take from Humanity this cup of travail, He would take from us the very noblest Gift He has bestowed.

It is only in the Soul-division—the perfect discernment and consciousness of the moral nature—that we can say to this task: "The cup which my Father hath given me, shall I not drink it?" The hour of this travail is already upon the world-soul. Some are in one division and some in another. Even the Soul division is not the last. Beyond this lies the trial; the Cross; the Resurrection; the Ascension and the Return from the Right Hand of the Father in Heaven, to rule and act in all the many interests of the world-life.

We know not yet how to grasp and hold together all the many interests of our many-sided life. The man is lost in the part he plays, instead of being able to play every part. Our great men and women are authors, teachers, preachers, statesmen, generals, inventors, artists, musicians, poets; and the one thing seems to monopolize the Soul. We have yet to attain to that state wherein every possible excellence of humanity shall be happily blended in the one perfect Universal Intelligence and Cosmic Consciousness of Being. To this happy mixture the fulness of every natural attainment must be allied to the normal perfect fellowship of the Intelligence and Consciousness of the Living, Loving, Eternal God.

In this alliance man will not be God, nor God, man. This is not the unity of identity and loss of self-consciousness, but that of likeness and enhancement of the consciousness of self with the consciousness of the only possible satisfying companionship of the Consciousness of God. This will be the married state

between God and Humanity; the Creator and His Creation. All the great tendencies of the Age are pushing towards this goal. The highest expression of every department of human life is already kissed by the burning glow of this Mighty Dawn.

This is the Great Expectation that many a soul is in travail to express. Nothing less than this can fill up the measure of our World Desire. We are satiated with all the separated ideals. Nothing of itself of human attainment seems to the awakened soul of the best to be worth striving for. The best of all statesmanship, science, art, literature, and even of Religion as Religion, have lost their magnetic allurements. None of them fill the eye of the beholder and draw all men unto them.

That which is to be worked out in Gethsemane and lifted up as the one standard and way of life, must fill all the measureless desires and ambitions of every soul. There is such a standard. There is such an attainment even now saying to each and all, "Lo, I stand at the door and knock." This was lifted up out of Time into Eternity, and drawn out of Eternity into Time.

Consciously or unconsciously, (most likely unconsciously) this inspired Hofmann's marvelous vision of Christ in Gethsemane. Here is no face that once seen would not draw the world in its wake as surely as the needle to the loadstone. This and greater beauty will yet appear in the living, active men and women who shall tread the oil and the winepress in loneliness until they have gladly drained the Cup it was our Father's good pleasure to give His sons and daughters to drink.

This glorious destiny is both the Begotten and the Unbegotten Son of Man and Son of God; for it is the Unbegotten nature of God from Eternity, begotten in Time, and through all the Ages brought at last to reveal the very fulness of the Godhead bodily.

In this Face of the Christ of our Illustration, there is the glory that will rest upon man when, in sweet conscious fellowship with God, he shall see and know

the meaning of Time and of Eternity. Mingled with this joy in the realization in Vision is the pathos of the contrast between what life now is and what it is yet to be. In this pathos is all the remaining sorrow of the world, sympathetically shared. In the light of joy chasing these shadows is the foretaste of all that is yet to be.

Man's natural, normal life will be greater than all our dreams or hopes or poetic foreshadowings. No lofty epic ever more than glimpsed the real. No poet nor hero; no mighty thinker nor doer; ever yet measured up to what man shall be when he reveals the very fulness of the Godhead bodily. This fulness holds all that is natural as well as all that is spiritual. It is the fruit of the oil and the winepress. It is the gathered excellence of every excellence. It is the blending of every known delight in separateness into a composite synthesis of all joys ripened into Joy's own Self made concrete without and absolute within.

No taste of friendly intercourse or of love's unspeakable bliss, can be absent from this flowing bowl. Here all prayer turns to praise, and all labor to ease, and every hope to fruition. No sting of sorrow, nor weariness of non-recognition; no disappointment of love's sweetest longing, can be spent in vain; for all these, and every other form of human grief, are but the bitter essences that will make this sweetness of all that is sweet, wholesome and enduring.

As the darkness in the picture of Hofmann gives intensity to the brightness of this Divine-Human face, so are all the sorrows of Time to be blended into, and made one with, the Heart of Infinite Joy made visible and eternal in the life of man upon earth.

As the Vision becomes clearer of what God has in store for human joy and manifest perfection, we naturally long most earnestly to bring it to an immediate fulfilment. Then will Desire stir and lead us on to the mighty changes in the natural ways of life that are the only fit companions of our Divine Completeness.

Every quality within must have its corresponding quality in the without. It is the men and women who

have seen the nature and stedfastness of the Divine Law who will know how to make laws that correspond therewith, and then direct all the ways of progress and human association therein.

Those who have seen the two faces of Truth as Intelligence in Consciousness and Consciousness in Intelligence, will know how to change our systems of education so that from childhood we will be trained both to know and embody The Perfect. Those who see the burning fires of Eternal Love embracing every interest of Humanity, will have no wish to live save for the good of each in all and all in each.

So those who know how God is obedient to the Law of His Own Being will ever meet the way of righteousness with Hearkening and Obedience. So it will be in all these twelve qualities within. As surely as we call them and make them our aids to perfection, so surely will they go forth to make this knowledge of God visible in all the life of Humanity.

In Gethsemane they may sleep for a time when they should watch and pray, because while the spirit is willing the flesh is weak. They may flee for a time the mighty task to make everything without as the within; still they must tarry at Jerusalem—the universal outlook upon life—until the Spirit of true Wholeness comes, and all truth and act of those who live with God become as beautiful and perfect, on the side of nature and performance, as it is in the beauty of Vision. Still the Vision comes first, and the day comes when man is great and true enough to say of all the work assigned him, "The cup which my Father hath given me, shall I not drink it?"

For a little while this cause may draw the sword of knowledge against the worn out condition of the letter in Religion. This is the cutting off of the ear of the servant of the High Priest. Thus far, but no further, for the victorious spirit has no need of the sword. Let the letter stay as long as it can. The day comes surely when the teachers of Religion will be everywhere asked for the Light of the Burning Bush of the allegorical meaning of these Sacred Writings. People

in crowds will see and follow the pillar of cloud by day and of fire by night.

The Vision of Divine Justice and Mercy will inspire all to acts of natural mercy and lovableness. The Day of the Lord is near in the Valley of Decision, and thousands are beginning to feel and know without question that nothing can any more satisfy them until they have penetrated behind the last vail of The Unknown, and learned how to go in and out and find pasture for their burning Desire for a Perfect Life.

CHRIST BEFORE PILATE
—M. Munkaosy

CHAPTER XVI.

THE TRIAL OF THE PERFECT

"Surely he hath borne our griefs,
and carried our sorrows: yet we
did esteem him stricken, smitten
of God, and afflicted."

— Isaiah LVIII. 4.

The Perfect, being innocent, must yet be tried and condemned to die on the Cross. The mighty labor and travail of the Divine Spirit for expression in man, cannot be completed by the fullest comprehension of the nature of existence. No one can comprehend nor understand the great Purpose of God in Creation until he has been tried, condemned and crucified under Pontius Pilate. Pontius means—of the sea; and Pilate—man with a dart or trident. This is a threefold intelligence gained in the sea of conscious being. Christ is first accused and tried in the palace of Caiaphas—depression, the high priest. The last and highest act of God in Revelation is also a depression or fall. The heavens fall to earth. The mighty life of the heavens must fall down into our human consciousness. It is in this fall—or state of depression, that Peter—Conscious Hearing—denies his relationship to the Perfect Whole. The fullest consciousness in Hearing often fails when made responsible for a visible as well as an unseen perfection.

Many who are full of heavenly life of vision forsake and deny their relationship to The Perfect. The trial of The Perfect in the palace of the high priest is the refusal of man at his best to be satisfied with the ideal apart from the real. Here the Perfect Spirit gladly abides and endures the uncleanness and torture of the life of vision, until the beauty of the heavens has visible expression in the beauty of the earth. The desire of man cannot be content with even the understanding of Revelation. Judas casts the money with which he

had betrayed The Perfect into the temple and goes and hangs himself. This is but the act of Desire that has not yet culminated in satisfaction. Desire will be discontented with the highest truth. Nothing short of truth made visible in life will satisfy our sublime hunger for The Perfect Life.

Pilate shows friendly to this Perfection. He refuses to condemn until he finds that he cannot prevail against these who witness against him. The height and force of Revelation in the human consciousness force us on to this mighty death to the Religion of Truth. The Discernment gained within must be an agent to this end, though unwillingly. Pilate washes his hands in water and declares himself innocent of the blood of this just person. The people of the Jews exclaim, "His blood be upon us and on our children." Though the heavenly life buffet and torment us with its mighty mystery; though it cause us to be crucified therein unto death, it is free from all blame therefor. This mystery and opposition of the heavens is all predetermined of God. We must be mocked with the knowledge and the life of the heavens until we have learned this mighty speech and lived so long therein that the visible objective life has become one with the invisible and subjective.

This trial of The Perfect changes as it passes from spirit to mind and from body to soul. Pilate shows more willingness in mind than in spirit. Here Pilate is represented as willing to content the people and himself by scourging Jesus before delivering him to be crucified. Discernment in Consciousness is a scourge to the Soul of Perfection. It is a torment to see and know more in consciousness than we can report or embody in the daily act of life. This is also represented in the compelling of Simon of Cyrene to help bear the Cross. This is another state of Hearing. Those who hear the Voice of Revelation must all help in this great tragedy.

In the trial, as represented in Luke, it is discovered that Christ is a Galilean. This brings him under the

jurisdiction of Herod. Pilate, therefore, sends him to Herod. Herod is glad therefor, having long desired to see Christ and to witness a miracle. Herod represents the natural ruling over the spiritual. This is more desirous of miraculous power than of moral perfection.

Both Herod and Pilate declare they find no fault in this man and unitedly try to rescue him from the Jews. Yet the voices of the Jews and of the chief priests prevail. This predetermined suffering of man cannot be turned aside. When we have learned the mighty truth of all things we must go forward to the destruction of this temple. Truth cannot be the final support of Truth. The Son of Man and Son of God must herein suffer unto death, and yet this same knowledge, when raised up as life, shall be seen both in vision and in reality, seated at the Right Hand of the Power of God.

Whenever man comprehends that his intelligence is to be lord over all heavenly as well as earthly experience, he is ready and worthy to die to the truth of this, that such truth may be raised again as knowledge made one with life.

In the trial of The Perfect in the Soul division the scene is much more extended. Here Christ is no longer silent. He declares that his kingdom is not of this world. To Pilate's question, "Art thou a king then?" he makes answer, "Thou sayest that I am a king. To this end was I born and for this cause came I into the world that I should bear witness unto the truth. Everyone that is of the truth heareth my voice." All truth will come to the man who is ready to die to truth apart from life. The thing that cannot be made self-evidently true, is not of the truth. The highest truth of Revelation and of Science will combine and be made visible in the character of man. The soul of all beauty and perfection of life is within. The end of life is not reached in the Vision.

The whole law of perfection is in these four Gospels —or News of God in spirit, mind, body and soul. You

have not received this News of God so long as it is to you the history of an outward event. This cannot prove itself to be true. It is only the inner sense of each of these four divisions, comprehended as the whole meaning of existence, that can be transmuted into life.

There is no other way to the very Presence of God. Having died to faith in the historical, you must also die to the spiritual. Many believe in the Spiritual Christ in the same merely mechanical and intellectual way as others believe in the historical Christ. Each event in this Perfect Life of the Son of Man and the Son of God is but symbolic of an event that must take place in the evolution of every soul. It is quite possible to profess and know that all such knowledge must be transmuted into life, without living in the one way that can bring about the result.

In this last supreme Act and Death of the Son of Man to the ideal of moral excellence, apart from the real, there is no help from Hearing in advance of Living. Here Christ bears his own Cross. In this Gospel there is no praying that the Cup may pass away. As man reaches the Soul division he is calm and strong to bear all the travail of the Spirit in Time. He bows submissively to the law that makes it necessary to obtain the true nature of life in spirit and body; soul and mind; and then plants such truth as seed in the garden of his understanding to grow and bring forth fruit unto immortal life.

Discernment may declare you King of the Jews. To be King of the Jews is to have Revelation with Understanding. Perfection, however, demands and desires more than this. It is only by living with the perfect understanding of Revelation long enough within, that all that we have seen within will appear without, not only in the character, but in each expression of spirit, mind, body and soul. This must mean a visible as well as a subjective life. The Son of Man who dies to the highest moral truth, asking no gain therefrom, but delighting in the law of labor and of suffering, shall see of the travail of his soul and be satisfied. There

can be no failure in what God has purposed from the beginning. The lover of God who casts himself and all his desire into the very Heart of God will find therein that which will endow his body with the quality of the Spirit, and infuse his whole intelligence with the perfect goodness and beauty of the Soul. There is no success like success and there is no final perfection that will not be as perfect in form and appearance as it is in character and knowledge.

This is the goal. We can live for this without any reference to the end. He who so lives is not afraid to die as many times as it is necessary to reach this end. Those who dash themselves violently at this end to escape death have not yet touched the true quality of Divine Being. The immortal body will come as the fruit of seeking the Perfect Life in utter faithfulness to Time as well as to Eternity. So long as the truth we see and hold in Vision is greater than we embody in power and visible expression, we need the discipline of further laying down and taking up of bodies until we have reached to one that is no longer, in any sense, a vail or clog upon the spirit.

After we have lived long enough for this to be accomplished we shall be able to dwell always in heaven and always upon earth in equal justice to both conditions. As it will take much practice before the body will be the perfect expression of spirit, so it will be long before the soul-life and the power of mind will be altogether one and inseparable. So long as these are apart, the God-man is tried both by religion and education, and condemned to die. All this is within the perfection of the law of God. In all our world today the Jew and Gentile are together in this trial of The Perfect.

As yet, there is no known government, school nor society giving full recognition of DEUS-HOMO. The kingdoms of the world are not yet visibly the kingdoms of the Divine in Man nor of the Human in the Divine. Those who have had fullest Revelations have become intoxicated with the same and given up the struggle to understand and embody, in the whole act

of life, the perfection of God's own Beauty and Wholeness of Being. To talk about knowing God is to be thought insane in the most enlightened circles. Those who claim to know Him devotionally have not fully mastered the law by which such knowledge can be made one with all other knowledge.

The recognition of God as Instructor through Consciousness in all things has no place in any university. Millions are given to observe the physical heavens; but those who patiently observe and count the stars and the nature of the bright heavens of Revelation must sue in vain for help, and tread the winepress alone. The broadest and freest; the most enlightened in Religion in all our world have no recognition of the oneness of Heaven and of Revelation, and the possibility of living in and knowing God internally and of making God manifest in the whole state of society and material life of our world. These seek the kingdom of God, but not God. The kingdom of God cannot come in its perfection until this Unknown God is discarded for the Known. He whom men ignorantly worship as the Unknown and Unknowable, will be declared and made manifest in the Final Teaching.

In the last trial of Jesus, Pilate questions, "What is truth?" and then finds no fault in him who says, He came into the world to bear witness unto the truth. This witness means death to dependence on Truth apart from Life. In the Soul-division man will gladly forego all advantage to be derived from knowing things apart from life. This kind of understanding does not merely show itself to be King of the Jews but clearly demonstrates its Lordship. Here the God-man bears his own Cross and suffers without moan or cry for deliverance until, knowing all things are accomplished, He can calmly say, "It is finished," and dies even to the perfect knowledge, in order that such may rise again into a dominion of life over all things, including death itself.

This Kingdom shall never be destroyed. To this Kingdom there can be no end. It stands upon every value of Time and of Eternity. Its one Foundation is

GOD IS! and by learning of God and working from God humanity must be made perfect. So long as Truth is a doctrine intellectually perceived and taught, it falls short of perfection. The Truth that Saves is that which is both conscious and visible life.

Pilate, the representative of Law, finds no fault in this living witness of the Truth. This is the one sinless state in all the world. It comes to rule the world even though it must be first rejected by the world it comes to save. The perfection of humanity includes more than absolute faultlessness from the Soul standpoint.

This cannot be our standard. We must mix this value with the equal interests and values of Spirit, Mind and Body. When man has reached this faultlessness of Soul, he will gladly die to this as a separate value to make way for the unity of all values. The Perfect Life will not be revealed by a lofty superiority of Goodness, any more than by a lofty superiority of Intelligence. The fullest Consciousness of the reality of God in another cannot save you. Each must at last know God for himself and not from another.

A new, last and mighty revolution is even now at the hour of its birth. The hidden thoughts and purposes of all are about to be made visible. Everything is rushing to expression. Man has discovered and absorbed into himself the moral or soul likeness of the Living God. This is the Christ—the very conscious life of God standing before Pilate. The superiority of this revealing is the illustration for this study. In this scene, the one figure of the Christ is the only fact worth noticing. Here alone is poise, peace, serenity, confidence, fearlessness. Here is what man shall be in the consciousness of self, when he has found the Living Loving God. That which others so fear is not feared by those who so live.

This is the Eternal Religion, founded—not upon anything that can change—but upon the everlasting Substance and Nature of God to be revealed and embodied in the life of Humanity. This, once revealed, will, by

the law of contrast, make all other things manifest. The genuine reveals the counterfeit. In this Presence all else is condemned. In this picture no one, not even the lowest, condemns the Christ. He alone stands faultless. So must it be in our world when this Worth shall be tried before the tribunal of the Law.

The living witness of Truth is not the Kingdom of God alone nor the kingdom of man alone, but the understanding and consciousness of man in God co-operating intelligently in the Understanding and Consciousness of the Living God. Out of this will come a new judgment; a new standard that will silently test and reject every false and unbalanced state. We shall see everything as it is. The most secret, hidden purpose of every heart will shout itself from the housetops. Nothing will hide our corruption. Unrighteous wealth heaped in millions, will proclaim itself unrighteous. Learning—vast and profound, will in itself be as manifestly empty as any other form of evil or emptiness. The great scholar, without consciousness of God, will be as pitiable as the haggard face of hunger or the painted shame of prostitution. Professional piety or official religion will reveal their utter incapacity. The insolence of officialism, from the lowest to the highest, in the life of the State, will be like the impudent snarling of a dog in the face of an uncaged lion, in the day when man and God, working together both consciously and understandingly, shall begin their Work.

This DEUS-HOMO is not a solitary man of yesterday nor of today. Nor is it this Book nor any other Book alone; but the co-operative life out of which this Book and many other Books will be born, that has finished its moral or soul training, and is now ready for its last death, anointing, burial, resurrection and life everlasting, world without end. Amen.

Thus far man has been strong only in parts. The poet has often been impractical and unreal. The strong in place and power have often been weak in thought and moral courage. The rich have been bound to some narrow conventional religion; while the

free and unbound in Thought and Love have been fettered by poverty.

The Perfect will yet grasp all the issues of life. The Great Master of all is yet to come. The Christ-life cannot itself be victorious until it is of such a universal spirit, including everything within and without, that death itself shall flee from before its shining, all abundant life. This Day of Power for DEUS-HOMO is surely coming. It is in the destiny of mankind. It is in the predetermined Will of God. It is in the bounds of reason and interwoven in the very warp and woof of nature's seamless robe. Though the under-clothing may be divided, this garment may not be parted, but must remain whole for its appointed hour.

Behold, he cometh in clouds! These are the dark and allegorical faces of all Revelation. The Coming of Christ Victorious is the full consciousness of Revelation sweetly married to a natural understanding of its all-glorious meaning. As surely as man looks into this Glass of Perfect Vision with knowledge of the meaning of what he sees, so surely will he grow daily like unto God. This likeness will increase in spirit and body, soul and mind, until man shall move forth victorious in every department of life, because of this Divine Likeness of True Godliness.

In this there will be no pretence, no profession in advance of deed, for he shall be clothed in a vesture dipped in blood. In this Presence there will be no asking, "What is Truth?" for Truth will be visibly alive as the perfect witness of its own nature in the life of DEUS-HOMO—or The Perfect Life of Man in God and of God in Man.

We cannot afford not to be deeply impressed with the utterance: "Behold, he cometh in clouds." These are the veils or allegories that must be pierced before we can behold the clear, full, shining Face of The All-Perfect. So long as we take these Revelations in a material or historical sense, we are absolutely incapable of comprehending the nature of Perfection. The Truth is therein and it is only as this Truth becomes a part of our inner consciousness and understanding

that it can pass into visibility, and become God Revealed.

The day must come, however, when all who so live will reveal and make Truth the visible Law and Desire of our world. It is only by the indwelling and unfailing Presence of The Perfect that men and women will be able to undertake the great things to be done visibly before our earth can be as a garden of the Lord, without as well as within.

We have, in our ignorance, sorely condemned Pilate and in so doing condemned God. He—the man with the trident, administering the Law—is really the same as Neptune, who, as the God of the ocean, raised the winds against Ulysses on his homeward journey. Man cannot become truly great until he is victorious over death in each great department of being. Pilate is the Divine Law that must aid our most ardent desire to end the long divorce between the Truth within and the actions and conduct of mankind. We must see the Truth embodied.

So long as war and strife, selfishness and greed, ignorance and poverty, sickness and death abound on every hand, we must force on this fourfold trial and death of The Perfect in each great division of spirit, mind, body and soul, until man, in the fulness of the absolute fourfold nature of existence, shall everywhere front all the many issues of life in perfect justice to every essential condition of human well-being.

The greatest things possible to our world are all yet to be done. All the things we call great are fragmentory and merely faint suggestions of the far greater things yet to come. The great rail-roads; the great Trusts; the great triumphs of Science and invention are but trifles in comparison with the deeds yet to be done, when man, having completed his toil to live in God, shall have prepared the way for God to live in man. There is no surpassing wonder, might or peace resting upon man in God that is comparable, in any way, to that which will be made all potent in our world when God can crown the Excellence of Time with the Absoluteness of His Own Eternal Power and Godhead.

When the perfection of God in man shall come to crown the perfection of man in God, The Perfect, operating in its representatives among men and women, become wholly universal and free of mind, wholly one in body with spirit, will speedily show the world a power that will grasp and use for universal beneficence and efficiency, all the might of utmost wealth, of utmost education, of never-failing love, of unassailable combination. Then the laws of nations will spontaneously leap into the larger comprehension of international law, inspired of God, and all other combinations, will gladly rush with all their combined might to be the willing servants of the God of Gods; the President of Presidents; the Democracy of Democracies; the Trust of all Trusts; the Might, Peace, Power and visible Glory of Eternal Godhead made visible in the lives of just men and women made Perfect.

All this will come about naturally and quietly; just as the telegraph, telephone, electricity and other marvels in nature are pushing out and superceding what went before them. So will Religion push out the religions. So will Universal Humanity and Conscious Brotherhood and Son-ship with God, push out all the racial hatreds and superstitions that have so long filled the world with war and strife.

All this, and more than I can possibly put into words, is today marshalling its forces; gathering up its materials for the Mighty Armageddon—which means the Field of God or the last great struggle of the full Realization and Understanding of God against every incomplete and partial view thereof.

CRUCIFIXION

—Guide Reni

CHAPTER XVII.

THE DEATH OF THE PERFECT

"He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken."

— Isaiah LIII. 8.

Death is also an agent of life. The whole purpose of God in creation could never be accomplished without this law of change. Life is too great and rich to be grasped in its entirety from the first. The great epochs and divisions in progress are essential gradations in the great school of life. Religious life and teaching have their distinct epochs, as well as natural and human history. However perfect man's intelligent conscious being may be in any age, he has not reached to finality until he has passed beyond all division into the perfect synthesis of the whole.

The four separate accounts of the Death of The Perfect are the history of the passage of perfection through spirit, mind, body and soul, to a state wherein these four shall be without any sense or appearance of separation. The Death of Christ, as related in Matthew, is the passage from a spiritual life that is separated from the other great divisions of life. There is a time in Religion when man is very devotional and spiritual, but very ignorant and very undeveloped in the physical and soul nature. Here The Perfect is arrayed in a scarlet robe, or life in excess of knowledge, and crowned with thorns—the torture of the flesh that is not yet subject to spirit.

Christ is crucified between two thieves; both of whom revile him. One is the thief who gives all to God and so steals from man; while the other gives all to man and so steals from God. The garments are

divided and lots are cast for the undivided. The seamless robe of The Perfect Whole must come at last to the one for whom it was intended. However much man trusts in God he cannot free himself from this ordeal. Though his former professions seem to mock him, yet the day will come to each when he will die to the religion which separates spirit from body and heaven from earth. God will seem to forsake us in this great hour of change. Yet by this death the veil of the temple will be rent in twain. The veil of ignorance and separation between religious and natural life must be rent. The earth, or intellectual life of our world, will be shaken by this change and many truths laid away in their graves will reappear and show their faces to those who have, like them, passed from death to life.

This law of death or change must be experienced again in the division of mind. Here the robe put upon Christ is purple. The red of life is mingled with the blue of knowledge. In Matthew they gave him vinegar or wine to drink mingled with gall. Here it is mingled with myrrh. All these changes in the accounts have meanings. The gall represents bitterness of spirit divorced from body; while the myrrh is the suffering of soul in its separation from mind. When The Perfect has tasted of the nature of this separation, he refuses to drink. By death or change in this division separation between soul and mind is brought to an end. Here, also, nothing is said of any change in the two thieves. Christ is crucified with them because he must be numbered with the transgressors.

At the sixth hour darkness comes upon the scene. The great mystery of being descends and envelops the earth, until the ninth hour—or the hour of Manifestation. Man's perfection must be greater than a state of mind. That which is realized in Mind must find expression in Body and also in the Soul quality of character and goodness like unto God's. Here God also seems to forsake us. Man must die even to the perfect Truth that Truth may find visible expression

in life. When this act of change is accomplished the veil of the temple will be rent in twain from the top to the bottom. In the life of Mind outer things are no longer kept separate from the life within.

In the Death of Perfection in the life of the Body, the history again changes. Here there is no mention of any scourging after the sentence. "A great company of people, and of women follow, which also bewailed and lamented him. But Jesus, turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children." These states in Truth that force us on to die to the idea of physical perfection, will yet call to the rocks and mountains of oblivion to fall upon them in the presence of the fourfold glory of existence.

There is something greater than this fierce desire now awakening for immortal life in the body. He who comprehends, in consciousness, the whole meaning of existence, will gladly suffer in this division of life, in view of the greater glory yet to come when man shall dwell in God's Paradise and the life of God be made visible in man. In this division one of the two thieves is repentant. Man ceases to trust wholly in God, realizing the righteous acts of God in Time as well as in Eternity. The unrepentant thief is the spirit that gives all to man and nothing to God. This one says to his own Divine nature, "If thou be Christ, save thyself and us." The other says, "Lord, remember me when thou comest into thy kingdom."

Instead of feeling that God has forsaken him, man here dies, saying, "Father, into thy hands I commend my spirit." Of those states that cause this suffering, he also prays, "Father, forgive them, for they know not what they do." Those who force the spirit to die to the idea of physical perfection by the energy of their desire, are excused of sin because of ignorance. A more perfect knowledge of what life is will recognize that the immortal beauty and perfection of the body can only come as a fruit after Perfection of Soul has been reached. The end cannot be reached by making immortal life on earth the goal we seek.

Those who are today projecting themselves so forcibly in this direction have yet one more religious death to experience. Man must die, even in the soul division, before he can live equally in the fourfold state of body in spirit; spirit in body; mind in soul and of soul in mind.

This last death or change is the noble, calm surrender to the Will of God, set forth in the Gospel of John. Here there is no asking for the cup of suffering to be taken away. Here nothing is said of the spirit being willing and the flesh, weak. Here there is no loss of consciousness. The Mother and other Women are standing by the Cross to the end. The Mother is committed to John, and John, to the Mother. Here there is no despairing cry, "My God, my God, why hast thou forsaken me?" He who is conscious of the perfect Goodness of God because of His own perfect goodness, can never for a moment lose the sense of the Divine Presence. When the sponge filled with vinegar or wine is pressed to his lips, he does not decline to drink. This is elevated upon hyssop. Hyssop is a wall flower and represents simple human and natural elevation of character. The last Revelation that brings to us death to every religion is gladly drunken by those who have reached to this moral perfection.

"When Jesus, therefore, had received the vinegar, he said, It is finished: and he bowed his head and gave up the ghost." This is the last death for Perfection. Man must die to the separation of the soul from the other three divisions. In the Day of Perfection life must be whole in its inward consciousness and outward appearance. All growth today in our world is towards the Universal or Cosmic type of life. All education, art, literature, science, government are turned in this direction. It is impossible to understand the beauty of Revelation without making both division and unification.

After the true analysis comes the perfect synthesis. After this death will come The Holy Spirit of the union of all spiritual and natural states of life. The perfect truth and life of God in man yet to be will have

no Church. There will be no separation of the Sacred from the profane. The language of science will be the speech of religion and the glowing speech of religion will be permeated with the science of absolute Truth. The interests and love of all earthly things will be all one with our interest and love of heavenly things.

Now we live in parts; education is divided from life and the value of Association is generally at the sacrifice of individual completeness. The end will combine all things without injustice to any state or interest of perfection. Already there is rising to vision this more perfect state and law of reciprocity.

The last act of life will be the mingling and blending of all qualities. Many tentative efforts are towards this ideal. The spiritual consciousness seems to be awakening for this last act of joyful surrender of every thought and faith of separation for the Final Religion of each for all and of all for each; man for God and God for man. The two who are crucified with Jesus in this last act are no longer thieves. They neither curse nor pray. The life of man in God does not steal now from the life of God in man; nor does the life of God in man wrong the life of man in God. Though God's kingdom come, man's will and sense of individuality is stronger than ever before. The Will of God rules in man with the active co-operation of man's own will. The Prayer of Perfection is fulfilled and the Will of God is done on earth even as it is done in Heaven.

Though I speak to you of things to come, I speak of things already in sight. When this nature of existence is comprehended the consummation thereof will be near. This is the Revelation of John, or Love. He which testifieth these things, saith: Surely, I come quickly. Amen. Even so! Come, Lord Jesus!

All true love is thrilling with this prayer: "Come, Thou Perfect Understanding of man in God and of God in man! Come, Thou perfect, noble, human service that has no possibility of self-seeking nor of self-glorification. Come, Thou spirit of toil that has even forgotten to think of self, having no use for egotism.

Come, Thou Living, Conscious, Joyful Presence of the Self-Conscious Presence of God. We open our purpose to Thy Purpose. Our will is that Thy Will be done. Thou are just, and all the ways by which Thou hast created us thus to know and love Thee, have been wholly just and right."

The law is perfect and serves us when it condemns as truly as when it approves. The great toil and tragedy of life are all essential to our permanent health and everlasting joy.

These four Deaths of the Son of Man, who is also Son of God, are revealed symbols of great epochs in the creative life of Humanity. They are the only way by which we can supplement consciousness with intelligence and intelligence with consciousness. The Blood shed upon the Cross is the only Power that can save our world from sin. Sin is one-sidedness. We are not saved by the intelligence of what life is, nor by the consciousness of what it is. Salvation must include both. Consciousness alone is madness, and intelligence alone is selfishness; and this is worse, in fact, than madness. The madman in the asylum who thinks himself a king, is no more deceived than the man of towering intelligence who thinks that the influence of a university education is the only power to rule and redeem the world.

The need of the world is not the influence of woman added to that of man. Many of our women, especially those who have led the women, have been just as intellectual in their ways, as man. The way to Paradise—to the Heaven of God; to all that can satisfy our world desire—is the Way of the Cross of Christ. This means the way of death to the consciousness alone or to the intelligence alone of Spirit, Mind, Body and Soul. The saving influence that the world needs must emanate from those who have passed consciously into Heaven—the Paradise of God; and still retained their place in Time and Nature.

The Illustration for this Study—the Crucifixion by Guido Reni—does not proclaim death but life. The aureole of Consciousness still shines. The light of

Heaven behind this Body upon the Cross, proclaims him King of the Jews. This is not the one who made himself King of the Jews, but the One true King or Understanding of the spiritual world.

Step by step humanity shall enact this tragedy of the most Divine Revelation until all its toils and suffering are finished, and the veil of separation between man in God and God in man is rent in twain from top to bottom. Then will our world-life all be seen in the life of Revelation; and the visible Presence of God in Heaven, or Revelation, be seen in a perfect Humanity. The only possible way to this world-wide Perfection is through this Death of The Perfect Manifestation of the Spirit of God in Time. The spirit must be taken out of every prison house and from all judgment before it can be free and reconciling as the Saviour of all. The very Life of God must be in us consciously, free, near and accessible to all as the air we breathe. So long as our vision is impeded by anything local or historic, as essential to our faith, we have not yet made this perfect offering.

The true Divine Life is of no one generation. The life of the Spirit is of all Time as well as from Eternity. The transgression of the people of the Spirit will never be cleansed away until all spiritual things are redeemed from darkness and made perfectly natural and visible in our human lives. All the suffering of the world is for the growth and education of our human consciousness into universality. It is mostly through the development of sympathy, pity, compassion, desire and willingness to help and serve others, that consciousness is evolved. It is only a quick and sensitive consciousness towards the sorrows of others, that can enable us to righteously share their joys, and so prepare us in the greatness of our consciousness to receive, understand and delight in the Greater Consciousness of the vast, glorious, abounding life of God.

So long as any man or woman seeks private good, apart from its influence on the good of all, or in any way seeks for a private salvation, he or she has no

understanding of this mighty offering of the Divine Human for the sin of the world. There can be no real fellowship with God in the heart, or purpose, that does not make the object of life the salvation of the world.

The world cannot be saved save by the rending of the vail of mystery between our outer objective, and our inner subjective, states of being. Each must be saved. All that is visible must be taken up into heavenly states and all that is invisible now be made to have visible expression in the quality and character of life. The Way thereto is still the Way of the Cross. We must die in each division until spirit lives in mind and mind in soul to the same perfect service.

All the joy-bells of heaven and earth can never ring together in perfect accord until we behold the Human uplifted into the Divine and Eternal, and the Divine drawn out and made manifest in Time and Humanity. So long as Time and Labor are manifest they have still other work to do. So long as the spiritual life is in any sense or degree separate from the body we must pass in spirit through death to a new spirit. This finality in spirit is no mere denial of the body and material world. These are to become regenerate by a perfect oneness with the spiritual. While the last Death of The Perfect will be easy and mild in comparison with the other three divisions, it is none the less a necessity.

The true Sword of the Spirit makes division between things of soul and things of spirit. While spirit is perfect, soul is only evolved in man by the utmost labor to achieve every possible excellence of Time as well as of Eternity. So long as we build prisons of cults and creeds; so long as we have any separate personal goodness from whose throne of conscious superiority we condemn, we must be taken from prison and judgment. Every ideal that is less than each for all and all for each, must suffer and die for the transgression of the people of the spirit.

So long as the heavenly life is in any way unnatural; so long as we cannot see and live with the very Intelligence and Consciousness of God divided equally

between spirit and body, soul and mind, we have not reached the end of our Spirit's travail in Time.

It is only when the Angel-life of the Holy Spirit in Humanity shall stand with one foot on land and the other, on sea, that the long labor and strife to be can be cut off out of the land of the living.

After this death and judgment will come the world without end, free of every element of sorrow and of death, because of the perfect oneness of DEUS-HOMO.

To fully comprehend the Death of The Perfect, we must understand it and manifest it in each great division of spirit, mind, body and soul. Darkness comes even in the sixth hour; for this is the Understanding in advance of the ninth hour of Manifestation. Without this fourfold comprehension there can be no perfect seed for the production in human life of the fulness of the Godhead bodily and materially.

All the material conditions of our outward lives are to become the visible counterparts of the indwelling Divinity. All that has been hidden is to be revealed. All this is to come into our lives simply and normally, without any external catastrophe. Natural catastrophes will all disappear in this Day of Perfection. All nature will change; all sickness and death must flee away, when this fourfold seed shall fill the world with its Harvest of Perfection.

But unless the seed be cast into the ground it cannot bear its predestined harvest. The only life in man that can ever make God visible in our world is absolute equality between spirit, mind, body and soul. We must face in each direction; advancing ever with equal and joyful recognition of, and impartial interest to, all that pertains to our manifold Being.

We must tarry at Jerusalem—this fourfold state called Zion—the extended view—until the life of God descends upon us in the cloven tongues of fire, called the Baptism of The Holy Spirit.

This is the perfect combination of science and religion of utmost naturalness with utmost spirituality. It is only by this fourfold death of The Perfect that the life to be developed in humanity will be

great and strong enough to get the complete and perfect mastery over death. All the sorrow and misery of our world are the concomitants of death. So long as this monster lives, there is a spartan at every feast and a shadow of coming calamity over every home.

We are touched and aroused to stupendous efforts of help and deliverance by suffering in man-like war or great calamities of plague, fire, earthquake or famine; and yet every minute this far greater mass of suffering and swift speeding death is hovering over us all.

Yet the Infinite Wisdom and Omnipotence of God is offering us a sure and certain remedy in the fruit of the Tree of Life and the ever-flowing stream of the Consciousness of God within. But this deliverance, by the necessity of Infinite Beneficence, is offered to us only in such a way as to be a perfect deliverance. Man must not be allowed to live for ever in an undeveloped and imperfect condition. Natural excellence, innocence and completeness of the moral nature must come before we can pass the Flaming Sword that guards the Tree of Life.

Immortality is only promised and assured to man after he has reached Mount Zion—extended view—meaning, a character that is just and true to each cardinal point of being. No fierceness of Desire in the Now can make unnecessary this Death of The Perfect to all separations. But the Spirit of Humanity, being both Son of Man and Son of God—shall surely accomplish this task and proclaim an end at last to all suffering and death in the joy of the Risen, Ascended and Returned Intelligence and Consciousness of life from the Right Hand of God to judge and rule the world without a rival.

BURIAL OF CHRIST
—C. G. Pfannschmidt

CHAPTER XVIII

THE BURIAL OF THE PERFECT

> "And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth."
>
> — Isaiah LIII. 9.

The perfect Manifestation of God in the four great divisions of spirit, mind, body and soul, must both die and be buried. This is the planting of the most Perfect and Holy Seed. That which dies and is thus planted of The Manifest will bear the fruit of the most perfect Knowledge made one with Life.

The evidence of this Death in the Spiritual Division is to be found in the rending of the veil of the temple from top to bottom; the shaking earth; and the opening graves. Behind the veil is the Holy of Holies or The Most Holy Place. Here are the Voice and the Presence of God. This Unseen Presence is greater than the most perfect spiritual state of seeing, hearing and feeling of the beauty of Vision. When we have realized self in God we must die to such realization before we can discover the larger life of God in self.

In the presence of this Death the centurion and his companion executors are compelled to say, "Truly this was the Son of God." These represent the Spirit of Law. The greatest spiritual realization will want no other organization than that of the State. The true Religion will enter into all the business and government of the world. Abnegation to the power and advantage given over others in Revelation will be evidence of a Divine Sonship. Only the perfect Son of God can thus give all his life for the redemption of our world from every bond of creed and system. This order of resignation and death to spiritual knowledge

apart from life will shake down all the systems of man's creation and set free the dead from the living and the living from the dead.

The body of Jesus is given for burial to Joseph of Arimathea. This is an honorable counsellor and a just man among the Jews. He is the perfect Spirit of Sincerity in the spiritual life. Only absolute sincerity is fit to take care of this most perfect form of Revelation after the Spirit has escaped therefrom. To be sincere is to be open and hospitable to all that is new as well as old. The body is wrapped in a clean linen cloth and laid in his own new tomb. Perfect Sincerity has a tomb ready for every lifeless form. Those who are sincere cover the dead with the garment of their intelligence and venerate the old as well as give welcome to the new. Only the perfectly sincere can truly venerate and care for the form of Truth without idolatry. In the life of the Sincere is the only receptacle for the Most Holy Seed. In all such will be both the end and the beginning.

The two Marys who behold this act of Joseph are the two great states of Consciousness in spirit and body. In the Resurrection these two will be the first to know that The Manifest is one with The Unmanifest. In this spiritual burial the Jews are allowed to set a watch and seal upon the tomb. There can be no opening of this tomb that does not transcend the power of the spiritual apart from the natural. The immortal life will be beautiful in its humanity and naturalness as well as perfect in its Conscious Divinity.

The account of the Burial in the division of Mind differs little from that of Spirit. Nothing is said of the watch appointed over the tomb by the Jews. The Agent of Burial is the same. Sincerity must plant the form of every possible manifestation of God in the life of Mind. The Unmanifest must be justified in the life of Mind as well as in that of Spirit. God is to pass from the Unknown to the Known.

The account differs somewhat in Luke. The centurion declares him a righteous man and all the people smite upon their breasts beholding the nature

of his death. The realization by Sincerity of the manifest life of God in the consciousness of the body's life is only one act in the great drama of the Soul's unfoldment.

The last planting of the Body of The Manifest in the life of Sincerity is of the Soul. Here the record changes. The evidence of death is sought for. The legs of the two others crucified are broken, and the side of The Perfect is pierced by a Roman Spear. From this comes a stream of water and of blood, seen by the eyes of Love. Not a bone is broken, because the Life and Death of The Perfect are, here, not the breaking but the fulfilling of the Law.

Besides Joseph, in the act of burial, there is Nicodemus—innocent life. He brings a mixture of myrrh and aloes about an hundred pound weight. Innocence of life embalms and preserves the Form of The Perfect until it reappears cleansed from the least taint of mortal corruption. Sincerity must be supplemented by perfect innocence of life in the outermost as well as in the innermost consciousness of the Soul.

The white beautiful snow of winter is the type of the moral purity and perfect cleanness of Soul that shall obtain the whole and unbroken Body of Truth. When man has been faithful alike to spirit and body, soul and mind; finishing his task of toil and suffering to comprehend the whole nature of existence, he will find himself in possession of the perfect system upon which God has made the world.

The legs of the two crucified with Christ are broken, because each of these represented but one side of the Whole. In the true life man knows his own Divinity without loss of recognition of the God Who purposed what man should be; and knows and loves the all-pervading life of God without loss of consciousness of the sacredness and greatness of his own selfhood. This quality of Understanding cannot be broken. The bones are the pure abstractions and frame work around which all life is organized.

In the perfect form and understanding of the nature of life not one of these can be broken. It is a great

mistake to suppose that if we are sincere and innocent of life, that it is of no matter what form of idea we hold. In the very nature of things Perfect Sincerity and Purity of Life will bestow upon us this Perfect Form of the Human-Divine and the Divine-Human.

In the Romance of the Holy Graal the whole meaning centers in the Spear with which the side of Christ is pierced and a golden Cup in which Joseph is said to have received the blood and water that flowed from this wounded Side. This vessel has in it the capacity to satisfy every desire and varied state. The spear drips with blood, while the water is as the most precious wine. This is the very Life and Presence of God, all-pervading and mingling with our natural consciousness. The Good Knight who finally wins the Graal is of the kindred of this Joseph. The tomb of his ancestor opens only when he appears. The ancient sincerity of man in seeking the perfect form of Revelation will live again when man seeks both the form and the understanding thereof.

The sepulchre in which Joseph, with Nicodemus, places the body of The Perfect is in a garden. A garden is a place of culture. The natural must be refined and cultivated before it can receive the form of Absolute Perfection. This Holy Seed cannot be planted in the merely wild and undisciplined nature. This garden of Joseph's is in the very place where Christ is crucified. The labor to understand the under-lying system of the nature of existence is closely allied to natural culture. He who shall be victorious in the great must also be careful in the small. He that goes far shall be at home everywhere.

To receive from Pilate the body of Jesus and to plant it in the garden of Joseph, embalmed in the myrrh and aloes of Nicodemus, is simply to have gained—through toil and suffering in spirit and body, soul and mind - the whole and perfect body of Truth. This body of Truth includes the heavens in the earth and the earth in the heavens. Though at first only a dead form, this Body of Perfection, planted in the

fruitful soil of natural excellence, will rise clothed with the beauty of immortal life.

Through and after this Possession and planting of a Perfect Seed will come both the Ascension of the human to the Divine and the descent of the Divine into the human.

This Truth has, however, more than one form of application. The first and foremost consideration is personal. When this Body of the Perfect System is obtained in any life by Sincerity and Innocence, it must be planted in our innermost intelligence and consciousness. You must let it sink deep within you, embalmed in holiest reverence and loving devotion for the Divine Idea. This, however, is no new creed nor mere abstraction. It is a body of sacred flesh as well as a perfect frame-work of underlying principle. This flesh that seems dead is not capable of corruption. Though the beauty of the form of Revelation seems lost to you for a time, the Vision of the Divine Body and Life of God will come again and again until all life of heaven shall be forever present in all life of earth.

While this is the personal application it has another side. This Truth, wherever planted, will re-create and re-form all things. It must have a field. In becoming general, it will first establish itself in centers and groups of those who will be the pioneers of the New World. Those who have seen the future of heaven and earth must have a field wherein to plant the new ideal until the ideal shall be the visible real. This field must include the best of everything. It must be a scene of perfect blending of spiritual and natural pursuits. There must be the life of action and of thought; the open vision and the practical, and yet most ideal, methods of living. Education, art, music, pleasure, labor, government and religion, in this happy center, must all be woven together into one seamless garment of Life and Knowledge of Man in God and of God in Man. Those who make this beginning will sow in tears and reap in joy. They must in all sincerity and innocency of heart be willing to plant this Seed

and stake their very hope and possession on this supreme act of devotion.

Those who will receive this perfect idea of the dual life of heaven and earth, and give themselves to its realization must be content to let the darkness, for a time, cover up this Mighty Seed. It must be wrapped about with pure intelligence and embalmed with the myrrh of suffering and the sacred aloes of the purest living. But as surely as this Divine Seed shall be planted in one cultivated spot and association of free minds and devoted hearts, so surely will come the Resurrection and the Life Everlasting that shall both ascend up into heaven and return to judge and rule the world without a rival.

Our Illustration is of the fourth and most perfect planting of this Divine Seed. Here Nicodemus—innocent life—holds the torch, and assists Joseph of Arimathea—the most exalted Sincerity. The four women represent the four divisions of consciousness, each of which is bereaved until this most perfect Knowledge, dead to every advantage claimed for knowledge—has by the process of seclusion, as of a seed planted in the ground, been transmuted into incorruptible, immortal life. Such is the simple, sublime meaning of the Burial of The Perfect. This is the Perfect Seed. The fourfold understanding of Spirit in Body, Body in Spirit; Soul in Mind and Mind in Soul, is complete. There can be no Resurrection without the planting of this Most Perfect Seed. It is the time of the preparation. This Most Perfect Body of Truth must be secluded for a period.

Each account of the burial differs from the others. In the first there are but two women. Here four are mentioned. In the first three Gospels the burial is by Joseph, in his own prepared sepulchre. In John—the Soul division—Nicodemus appears, bringing a mixture of myrrh and aloes, about one hundred pound weight: The body is wrapped with these in a linen cloth. Myrrh and aloes are medicinal. The Seed of Truth—the Perfect Knowledge—must be saturated with healing power. It must be nourished in its seclusion at

the very roots of Being with the elements of virtue. None but the sincere and innocent can be trusted of God to receive and plant this Seed.

A perfect Seed must be potential with every excellence of a perfect Life. This understanding of the Burial is as essential as any other feature of this Divine Drama of The Perfect. There is but one such Seed. Never will The Perfect spring from a false Seed. This Seed is the understanding of the fourfold nature of man's life in God and of God's life in man. It includes the spiritualizing of the natural and the naturalizing of the spiritual. Though this Seed has been long set at nought, it is of this it is said: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Every seed grows according to its nature. This Seed once planted must bear its predestined fruit. This cannot perish. It is charged with the very life and potency of all things.

The Consciousness of God includes all that was and is and ever shall be. Of the place in which this Seed is planted it is said: "Now in the place where he was crucified there was a garden; and in the garden, a new sepulchre, wherein was never man yet laid." A garden is prepared ground, and is a place of cultivated life. The understanding that receives this Seed must have been cultivated and prepared for its reception. The ground of our intelligence and purpose in life must not be preoccupied. This Seed must have our exclusive devotion. Never will this Seed be planted in any other soil. Never will our world know any other way to the Conscious Joy and Perfect Fellowship of the whole of man's life with the whole of God's life.

This Perfect Body cannot see corruption. The Perfect form of Truth, sincerely received and held sacred, will not long remain concealed. For a time the outer life may give no sign of the indwelling state of Paradise. It may, at first, even appear less beautiful than before. The old husk must be cast off before this vast glowing Life of God can be seen.

We must see to it that the Seed we plant is the true

Seed. In the realm of nature very much depends upon the excellence of the seed. Many plant a mixed seed and then wonder that the crop is impure. The seed must be whole and perfect; not a bone must be broken. The bones are the abstractions. We must know the underlying law and superstructure of things.

Right intelligence is as essential as right consciousness. It is not enough to be simply sincere. The mind must be fed on something better than a mere sentimental liberalism towards others. We must be able to love others even though we see that the faith they profess is imperfect. When The Perfect will be conservative of all good, it will be the radical of all radicals in the might of its comprehension of the law. It comes, not to destroy, but to fulfil the law.

The spiritual meanings of life are by no means outside of reason; only the general idea of the things subject to reason has never included the element of consciousness. The Sepulchre wherein Sincerity deposits the Perfect Body of Truth, is the inner consciousness of Being. Here the mighty germ of the Divine Seed must cast aside the grave clothes of earlier forms of understanding; and on the third day the Knowledge so planted will be clothed with an immortal, tangible body capable of living in Heaven, and from that height surveying and judging all, and, finally, of descending to march at the head of all the countless activities of man upon earth, World without End.

This garden of Joseph of Arimathea—High Place—is in its innermost sense the same state of consciousness personified by the Virgin Mary, the Mother of the Lord. The same natural Innocence that gives birth to the life of Immanuel—God with us—must receive its most perfect fourfold form as a Seed before this life can become the same in the without as in the within. This planting of all plantings in the natural life of our Humanity can only have its last and final act when the utmost culture of Time is added to natural and spontaneous innocence of nature. In this planting all the divisions of consciousness and of intelligence are rep-

resented by Nicodemus and Joseph. Only the cosmic harmonious consciousness of loving devotion to the good of all, supplemented by a cultivated, free and universal type of Intelligence, can ever get possession of this wonder-working seed.

From this planting will spring to life the best of all enterprises in spirit, mind, body and soul. In this Seed lie all the great things of our unspeakable Desire. Here is potent just what God intended in the whole act of creation—a race of Humanity evolved in the mingling of Time and Eternity that shall be both visible and consciously created in the image and likeness of God.

This Great Perfection can only come finally by gentle and peaceful means. This One comes to His Own by peaceful means. The mighty power of the transforming life of God will draw no sword, but when it comes to be uplifted and exalted by a few, as the one true and perfect standard of living, it must draw all men into it. Before the splendor of the Perfect Truth of DEUS-HOMO, all the partial and incomplete conceptions of life will draw swords upon each other, or hasten to flee into annihilation and forgetfulness, that this perfect blending of every natural and spiritual excellence may rule, and possess the utmost devotion of mankind.

How to find and possess this Seed is the secret of all secrets and the key to every closed door of unquenched Desire. It is not enough to gain a part of the Law, Truth or Love of the Spirit. We must gain these in their entirety. It is not enough to be a little obedient, prayerful and discerning in Mind. We must be wholly obedient; pray without ceasing, and clearly discern between what man must do in Time and what God will do from the Throne and Habitation of the Eternal.

It is not enough to see, hear and feel occasionally a thrill of the Divine Presence. We must have this Presence with us always, night in day and day in night. The perfect body is of the infinite form world of the Living Loving God.

We must know God in spirit, mind, body and soul.

We must know this infinite world of all the qualities of God in the same way as we know the quantitative world of nature. To this must flow our fulness of Desire. To comprehend and enjoy it we must gladly labor day and night in the full knowledge that all such toil must, in the very nature of things, be crowned and rewarded with the fulness of the Divine Illumination. Only by the planting and faithful culture of this Seed in the most naturally innocent and cultivated lives of Sincerity and Innocence, can the Desert of the Unknown flower and bear the fruit of Perfect Knowledge made visible in Life.

THE ANGELS APPEAR TO THE HOLY WOMEN
—H. Blockhorst

CHAPTER XIX

THE SPIRITUAL RESURRECTION OF THE PERFECT.

"For thou wilt not leave my soul
in hell; neither wilt thou suffer
thine Holy One to see corruption."
— Psalm XVI. 10.

The historical interpretation of Revelation has often been in despair concerning the very contradictory statements made in each of the Gospels touching the nature of the Resurrection. Here negative criticism has found an easy task and revelled in its apparent victory of disproving the truth of Scripture. When we understand the nature of Revelation, and read these four histories as the separate states of unfoldment in spirit, mind, body and soul, all these difficulties entirely disappear. To make the histories of Matthew and of John the record of the same enactments, would be harder than to make the history of England in India and America the record of the same events.

The meaning of the Resurrection is of so great import that it is well worth our while to study each of these epochs by itself.

The first to demand our attention is that of the Spirit. The Death of The Perfect in this division is the death of the world to the spiritual in its separation from the material. The Resurrection of this Gospel is the restoration of spirituality in alliance with materiality. A resurrection is not so much a change of intelligence as of life-consciousness. The death takes place in the intellect and so Calvary—the place of a skull—implies the place of intellectual and abstract philosophy. It is in this place—that of the intellect—that man dies to various degrees of life-consciousness.

The first to seek the grave of The Perfect in the

division of spirit, are Mary Magdalene and the other Mary. The other Mary is the Mary of Bethany, the sister of Lazarus and Martha. This Mary is spirituality by itself, while Martha, her sister, represents the material consciousness that spends itself in many cares seeking to do good by outward means.

Mary Magdalene, out of whom seven devas are driven, is the seven-fold consciousness and enjoyment, without understanding, of the life of the heavens. These come together to embalm and preserve the body of Spiritual Perfection. They seek the Sepulchre at the end of the Sabbath, the seventh day, as it begins to dawn towards the first day of the week.

In the great epochs of life there are no hard and fast boundaries; they overlap each other like the day and the night, at eve and dawn. The darkness lingers and the light appears. It is like the spring of the year when the inertia of winter yields slowly to the awakening activity and flowing sap of spring. The Body of The Perfect has disappeared; for an Angel of the Lord of Life has descended from heaven. The life of Revelation has re-appeared, shaking the earth; or intellectual life, and rolling away the stone of material criticism and doubt from the grave of the Spirit.

Spiritual life and energy begin to flow anew and to find expression in outward and material activities as well as in the spiritual rapture of devotion to heavenly things. The countenance of this Angel is like lightning and raiment white as snow. This dawn is like the lightning shining from one end of heaven to the other. It reveals the nature of Revelation. The raiment—or utterance of the truth concerning the oneness of material and spiritual life—is white and clean. Spiritual life is made whole by its devotion to material well-being; and material life, by its devotion to spiritual things. These two states of consciousness are necessary to each other.

For fear of this Angel the keepers of the tomb forsake their charge. Those who watch over the old forms of spiritual truth, apart from the material life, abandon the task. Later they send out a false report,

because bribed thereunto by the Jews in authority. The spiritual without the natural is by no means all dead. The new life of our world comes into the few before it finds expression in the many. Selfish interests preserve the old forms even long after the life has escaped therefrom.

The Angel of the Spiritual Resurrection invites these two women—or states of consciousness—to see the place where the Lord lay. The form of the spiritual life apart from the real has been the care of the Spirit of Sincerity. The place of sincere devotion, however ignorant, is venerable and worthy of all respect. We must not, however, linger long upon this task, but go quickly and herald the glad tidings of the Risen Life into new and more perfect forms.

The Disciples—or Gifts of Perfection—must know that the life of the Spirit has risen and gone before them into Galilee—circle—or the state of oneness between spirit and body. While going to tell the disciples, Jesus met them, saying, "All hail!" and they came and held him by the feet and worshipped him. This two-fold consciousness of the Spirit and the form of things hold to the understanding of this awakening life of the Spiritual Perfection, allied to all material interests and well-being. It will be a great day for our world when these two interests blend together in one conscious devotion to the Perfect Life. A life that is all devotional and spiritual is as onesided as a life that is all natural and outwardly active.

The disciples, instructed by this double consciousness and understanding, see the Lord in Galilee, and yet doubt still possesses some of them. All our gifts are not fully convinced at first that the spiritual and the material are to be of one quality of life. There is an understanding in our Consciousness in advance of full realization in spirit and body, soul and mind. Christ announces, however, that all power is given to him in heaven and in earth. The power of the Perfect Life and Manifestation of God will yet be fully revealed both in Revelation and in man's intelligence concerning it. All that is done in our world will yet be

done with spiritual devotion to God and the equal interest of all men.

This Gospel—or News of God—is to be taught to all nations - or states of intelligence. All these are to be baptized in the name of the Father, and of the Son, and of the Holy Ghost. The Father is the Unmanifest in Revelation and Nature; the Son, the Manifest; while the Holy Ghost—or Breath of Life—is the Wholeness of the operation of the Manifest with the Unmanifest. The power of this Perfect Life, in this three-fold character, will be with the teaching of this Truth, even unto the end of the world. This end of the world will be the end of Time apart from Eternity; and the end of all love and care for material things apart from their correspondence to, and oneness of life with, the spiritual world.

There is nothing said here about any ascent into heaven. The Perfect never goes away from the Understanding of the right relation of the material and spiritual being. In this understanding the earth is within the heavens and the heavens, within the earth. Intelligence pervades Revelation and Revelation clothes Intelligence. This alliance between spiritual and material life and devotion is the First Resurrection.

There are other states of separation to die and live again in the right blending and unity of all things of mind and soul, as well as of body and spirit. Body enters into spirit; spirit, into body; mind, into soul and soul, into mind. The understanding of these things shall give rest to weary feet. Many having lost, or never having enjoyed, the material, have made a religion of the spiritual. These are also weary. There is no rest until we have learned how to grasp the feet of Him Who is the Perfect Spirit and Risen Life of the right relation between the heavens and the earth; the within and the without.

Those who first consciously grasp and hold to this understanding religiously, will be the first to make God manifest in the material as well as spiritual activities of our world. In this, the First Resurrection,

the disciples, or elements of Perfection, are to meet their Lord on a certain mountain in Galilee - circle. This is the circle of the Perfect Law, and the Mount of Man's life visibly transfigured in the realization of self in God crowned with the greater consciousness of the Selfhood of God. This is the land of Naphtali—the perfect Discernment; and of Zebulun—the perfect Touch. The very Presence of God can be felt. Those who live long enough in this fellowship of Touch and Discernment will be living demonstrations of the fact that GOD IS. This is the first great step towards the permanent Religion that shall be greater than all Religions. Only this will take us away from all the old states wherein the reverence of dead forms survived the departure of the Living Spirit.

It is good to see where the Lord has lain. It is necessary to venerate all the ways by which man has sincerely expressed his love for the Divine. But when the Lord, or the active material life of the Spirit, has risen out of these, the one message from the Angel of this morning of the First Resurrection, is that we seek this mountain of a transfigured life in the Consciousness of the Substance or Eternal Body of the Ever-Living, Loving God.

Through the Disciples—the Gifts of Perfection—all nations are to be brought together in this Knowledge and Conscious Life of the Living God. Unto this dual consciousness of the Divine Presence all power is given in heaven and earth. This must include the whole power of God in Revelation, and all the power of man in God in the right understanding of Revelation. By this means all the interests of life on earth will be gathered into one fold beneath one Shepherd. All nations—and that means, all our faculties of spirit and body, soul and mind, will be taught by these means to observe all things commanded by Jesus Christ, who is the Revelation of God from Eternity married to the Understanding that has grown up through all the Spirit's travail in Time.

No one who has entered into this fellowship will evermore be unconscious of the felt Presence of God

made manifest and understood. "Lo, I am with you alway, even unto the end of the world." The world that knows not God has by this means its appointed end. Before this visible News of God incorporated into all that is done upon earth, the old world of separation will entirely disappear.

The life of the Spirit can never die. It cannot remain long in hell, nor in any imperfect state of natural nor of spiritual life. From Age to Age the Might of a New Revelation will roll away the stone that has shut out the light and life of a living God; astonishing the keepers of the dead forms, and gathering all the elements together that constitute perfection, into this new life of manifest fellowship and co-operation between God and man.

This, we must remember, is only one side of the Resurrection. While these four Gospels must be understood separately, these events are, in reality, all taking place contemporaneously. The Perfect Life shall come from the East and from the West, from the North and from the South. Four mighty Suns are rising to mingle these separate glories into one mighty Life of the very fulness of the Life of God made visible and natural in the life of Humanity.

This First Resurrection is of the individual life as well as the general. While the Spirit is an unseen and long unfelt Presence, the time comes when each shall see, hear and feel the Presence of the Spiritual Self as truly as we have seen, heard and felt the natural man. In this sense the Lord from Heaven will be our own Higher and Conscious Self.

The true Christ, or Spirit of Perfection, is to come in the flesh. As truly as we have felt pains and discords in the life of the body, so truly shall we feel therein the joys and harmonies of our own immortal self. When we have once grasped the feet or understanding thereof, this Presence will be with us more and more, until all sense of separation between the within and the without shall wholly disappear.

The spiritual immaterial body will have power over the physical body. It will govern and redeem its

appetites; changing from glory to glory each desire and passion thereof, until the very glory of the Divine Eternal will shine through the veil of the flesh, driving from the garden of human culture the hirelings, who, for money, would hold us down to the dead things of the past.

In this risen life we must go into Galilee—the mighty Circle of the Whole and Undivided Spirit of The Universal. Wholeness or universality cannot be held subject to past, present or future, for this is the Life of Jesus Christ, the same yesterday, today, and for ever, in a world without end!

This world without end is not, as many have supposed, another state of life in a place they have called heaven, but an absolutely new condition of Heaven or Revelation. This world, or age, to come is the perfect union of Revelation with understanding of its inner content.

In the Death of The Perfect in the Spiritual there is a separation of The Perfect and his disciples, or the separate qualities of Perfection. In the Resurrection all these are to be gathered together and when inbued with The Holy Spirit the entire world is to be imbued with, and governed from, this standpoint. As we are certainly a long way from this we cannot say that even this First Resurrection has taken place. This Resurrection means the Right Understanding of the Law, Truth and Love of the Spirit. In God these are unchanging and absolute, but they can only pass into the actual visible life of mankind through man attaining to the right Understanding.

So long as we take Revelation in any way from the literal and historical standpoint, the Day of true Judgment and Lordship of The Perfect over the imperfect is kept in the background. The one way in which we can help in this great event is to meet The Risen One in a mountain in Galilee. This mountain in Galilee—circle—is the identity of interest between all material and spiritual interests of mankind.

When this Risen Life of the Spirit is seen here, some are convinced and others, not. Judas—Desire—

is absent, for each of these Resurrections must take place before the power of The Perfect can be made visible in all the things that man does upon earth.

This is not to be the victory of The Perfect here and there, in the life of one or in a few people who gain the World-to-Come by fleeing from the evil thereof. We are not to be taken out of the world, but kept from the evil thereof and be made the power of active and practical goodness that shall overcome the evil.

There is no salvation or power of Victory for Right, save through the Perfect Vision and Right Understanding thereof. Those who have seen and believed in this First Resurrection know that the Law, Truth and Love of the very Nature of God are to become the visible active Law, Truth and Love animating Humanity. To all such The Perfect comes on this Mount of Vision with understanding, saying, "All power is given unto me in heaven and in earth, Go ye, therefore, and teach all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen." The end of the world is the end of all separation between Revelation and its understanding and enactment in the life to come.

The Father is Revelation; the Son is the long travail of the Spirit in Time to gain the right understanding of the God within; while the Holy Ghost is the perfect operation of Revelation with its right understanding. This is the one meaning of all the Great Sacred Writings. This is the one Desire of the World, however blindly many are groping for it.

There is but One Law, One Truth, One Love. These are the Law, Truth and Love that are the supreme qualities of God as Spirit. But these qualities are changed as they pass into Mind, for here they become Obedience, Prayer and Discernment; in Body, Sight, Hearing and Touch; and in Soul, Desire, Labor and Illumination. We must behold this risen or twofold life, in each great division.

Then this glorious Vision of the absolute Atonement

between the within and without will become the one dominating ruling power in the Might of International Law, ruling and administering all the wealth, education and privileges of each in the interest of a common good in the Age to Come of Man in God and God in Man.

CHRIST AND THE THREE MARYS

CHAPTER XX.

THE INTELLECTUAL RESURRECTION OF THE PERFECT

> "As for me, I will behold thy face
> in righteousness: I shall be satis-
> fied when I awake, with thy likeness."
> — Psalm XVII. 15.

The Resurrection of Mind is different from the Resurrection of Spirit. In each great awakening of Humanity to the Divine there is a new state of consciousness as well as of intelligence made manifest. The women of the Bible should always be understood as states of consciousness.

In Matthew—Spirit—it is Mary Magdalene and the other Mary, (or Mary of Bethany - the house of the fig)—who are first at the grave. In Mark, it is Mary Magdalene, Mary the mother of James, and Salome—the perfect. In Luke, it is the same two Marys, Joanna—Jehovah is gracious—and other women from Galilee. In John, it is Mary Magdalene alone.

To make these contradictory statements all mean the same thing, is to lose the whole significance of the event. In Matthew, an Angel with countenance like unto lightning, is found seated upon the stone which he has rolled away from the tomb. In Mark - or Mind—the women, seeing no Angel, go into the tomb and find a young man sitting on the right side, clothed in a long white garment. In Luke—or Body—the women, looking into the tomb, see nothing; but as they are much perplexed, two men appear before them in shining garments. In John—or Soul, Mary herself sees no one, but simply runs and tells Peter and John that the Lord has been taken away; and these, going in, see nothing but the empty tomb and the discarded grave-clothes. In each account the variations far exceed the unities.

In this Chapter we have to do with the Resurrection of the Mind. After the Resurrection of the unity of spirit with body, must come the Resurrection of mind in unity with soul-consciousness. The life of Mind must be lifted out of the dead things of intelligence without consciousness and out of consciousness without intelligence. These will reveal to the religious consciousness, seeking The Perfect, a new order of intelligence. This is the young man seated in the tomb. At the sight of the young man, sitting at the right side of the tomb, instead of the old dead body of religious truth from which the Spirit has withdrawn, the women were affrighted at the absolute change in man's intelligence from death to life. Devotion clings to the old body of spiritual truth, and is affrighted at the intelligence that turns away from all the old doctrines and forms of devotion. Loving devotion clings to the historical interpretation of Revelation; to an individual Christ, and to unnatural miracles; and is affrighted, when, by the expanding reason and awakening consciousness, these things are taken away. To all such states of consciousness this young man—or new order of spiritual intelligence of Divine things—says: "Ye seek Jesus of Nazareth, which was crucified: he is risen: he is not here: behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee; there shall ye see him, as he said unto you."

Galilee - circle - is the state of unity between spiritual discernment and awakened physical consciousness of the Divine Life. In Mind, the perfect comprehension of Truth apart from its realization in Soul, is buried by Sincerity until it rises again in the perfect fellowship of Mind with Soul. Man's reason and scientific research outgrow the old forms of the historical interpretation, while the religious consciousness lingers therein. There must be an absolute revolution and new departure in our understanding of Scripture. So long as we still cling to the old forms and doctrines we are looking for the living among the dead. This, however, is no easy task to overcome. Much fear long

lingers. When thus bidden not to be afraid, the state of the great majority is like that of these women of whom it is said: "And they went out quickly and fled from the sepulchre; for they trembled and were amazed: neither said they anything to any man; for they were afraid." When these places of their devotion are found empty, many are thus amazed and too fearful to speak to anyone for a time of this great discovery.

The first to see the living Christ—in this division—is one of these same women, even Mary Magdaleme, out of whom Christ had cast seven devils. These seven devils, or devas, are the seven states of mystery in Revelation, corresponding to the Seven Spirits of God. All these over-power and master our soul-consciousness until they are cast out by the power of Revelation with Understanding. From this Mary—or Soul-consciousness illumined with the risen life of God in Mind—the disciples are told that he is alive; but believe her not. He is next seen by two; and afterwards the eleven all see him and are rebuked for their unbelief in discrediting the report of those who had seen him alive.

It is hard and almost impossible to believe from the witness of any portion of our manifold being. It takes the testimony of all our powers of spirit and body, soul and mind, to convince us that the whole divinity of life is rescued and resurrected from the death of the letter and literal interpretation of Scripture.

This Resurrection in Mind means that man can be perfectly rational, outgrowing all superstition and yet find and see the very Life of God in all Revelation and be more conscious of God's Life than man ever was in the interpretation of the letter of Scripture.

The Disciples—or great Gifts of The Perfect Life—see and commune with Christ in Galilee. Here they are commanded to preach the Gospel to every creature. "He that believeth and is baptized shall be saved but he that believeth not shall be damned," that is, condemned. The true judgment of the unity of natural and spiritual things, must condemn the state of mind

that simply negates the false without seeking and affirming the true. Such negation is condemned by its own emptiness. It is not enough to believe nor to accept with your intelligence. You must be baptized for this is to realize in consciousness what you have believed in mind. To believe in this News of God is to believe in Revelation as Revelation and Symbol, and not as history and miracle, contrary to nature; and to be baptized therein, is to have actual experience in your own new conscious intelligence of the very Substance and Life of God.

Those who so believe will manifest such belief and baptism in various ways. "They will cast out devils." They will cast out the merely mysterious states of Revelation by receiving Revelation with this new and clean intelligence of its nature. This is the young man clothed in a long white garment. This is an intelligence that is cleansed from science without religion and from religion without science and reason.

They will also "speak with new tongues." The old tongues or states of utterance, are of Revelation without understanding. The new resurrected life of Mind will speak the language of Revelation with Intelligence. To many, such speech will be a foreign language. They shall also "take up serpents." They shall handle all the mystery of religious life and light, and yet not be mentally deranged thereby. "If they drink any deadly thing it shall not hurt them." They shall not be poisoned by any consciousness mixed with error. They shall be proof against erratic and foolish personal claims. They shall study all and belong to none. They shall be free of mind and generous of soul. "They shall lay hands on the sick and they shall recover." These are the mentally and morally sick. The hand of Revelation with Understanding will heal the sickness of the natural mind without spiritual consciousness and the moral imbecility of consciousness without rational intelligence.

The Great Physician of God is the Spirit of Understanding. This Spirit knows how to handle the intelligence of things protected by the white flower of true

devotion to The Perfect Life. There is no other way to health and wholeness from all our mental and moral diseases. Let us then cease to be affrighted at finding the tomb of our devotion empty. God is not in these old forms of spiritual worship. His Great Life is descending now to those whose religion is greater than all the religions, and to those who toil faithfully to learn the mighty language of the symbolic nature of Revelation.

The world is weary of creeds and dogmas, empty forms and ceremonies; and of all ignorance and superstition. While the heart craves to know the Mystery of Being, such knowledge must find its justification in action as well as in thought.

The Resurrection in Mind will be one of both Discernment in Mind and of Consciousness in Soul of the Knowledge and Life of the Living God. This will be too great to be compassed by any organization. It is a life that can have no bounds in its ideal, save the Nature of God; nor in its aim at realization, save the Manifestation of God in all the manifold life of the world. The very nature of this life prescribes and necessitates the character of the activities of those who are animated by its spirit. These will be both associative and individual. The One Master and Ruling Power will be GOD. The standard will be DEUS-HOMO—God-Man; Man in God and God in Man.

The teacher in this School will be, above all others, GOD; for all shall be taught of God. All work will become easy when the body is permeated consciously with the immortal Living Spirit. All pleasures will grow refined and beautiful when mingled with the sweet delights of heavenly intercourse. Wealth of heaven will mingle with wealth of earth in such states of mutual service that there will neither be the old curse of wealth nor of poverty. The activities of the night will give rest to the faculties used in the day, and the activities of the day will be restoration to those used in the night. To all who enter into this life it can be said in the Spirit:

"Ye are come unto Mount Zion, and unto the city of

the living God, the heavenly Jerusalem, and to an innumerable company of angels,

To the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

The blood of Abel—life or breath—the travail of the Spirit in Time, is the heavenly life sprinkled on us from above in mysterious revelations. The Blood of Jesus Christ will be the very Life of God in Revelation, all mingled with man's natural intelligence and outermost consciousness of being, at the end of Time apart from Eternity.

The resurrected life of God in the intelligence of the world, means—as in the Parsifal presentation—the bringing together the Spear and the Cup. One is the true Thought of God or Understanding, and the other, the very Life of God received as Revelation. These together are the Bread and the Wine—the very Knowledge and Life of God. Those who seek this way will appear to those who know only the old ways as simply fools. They will be scorned as dreamers and unpractical idealists; but condescendingly tolerated and excused by those who think that all wisdom is with those who prefer a bird in the hand to two in the bush.

Those who are followers of The Perfect must seek the attainment of all that is possible. Such cannot be content with knowledge without life nor with life without knowledge. To their vision the suffering of the world can never end until these two things are brought together.

In this Resurrection the Lordship must be for a time more in the heavenly life, in the consciousness and intelligence of God within than in the visible act of life without. The Understanding of God requires Time for its Perfection.

There are two other sides to this Mighty Drama

wherein we are shown how the Eternal Life and Perfection of God are to be revealed in Time, and the perfection of a glorified Humanity. The understanding of Perfection is found within, seated at the Right Hand of God. This is the Conscious Intelligent Fellowship with God. The natural side of this may be like the Angel in the tomb. The perfect form and life of the Spirit is no longer to be found in the former ways of religious devotion. It has risen, and the time has come to behold the invisible perfection making itself felt and seen in the identity of all spiritual and material, soulful and intellectual values.

This will be the beginning of the true realization and perfect understanding of the life of God in Man. He who possesses this Knowledge and Life is not lost in God nor lifted into vain assumption of qualities and duties that take him out of the world. Though remaining normal and natural, living a simple and virtuous life, he is, by this very Consciousness of God, endowed with the true dignity of life that lifts him in self-respect and conscious importance of his place and work in the world, above every Prince and Potentate, President or Emperor, Supreme Judge or Right Reverend, of every order and station. All these honors of the world are but tinsel compared with the real worth of this resurrected life of a conscious intelligence of, and a living sweet fellowship with, God.

GOD IS. This will be the simple declaration of those who know Him. This will not always remain a declaration. The day comes, even now, when those who have said "GOD IS" will also be to every beholder the visible representatives of what is Divine. In this visible undoubted power of authority they will judge and rule the world.

But before those who know God within, can become, in the life and power of Mind, the visible as well as moral rulers of the world, they must remain for some time lifted above the world, that is in the inner consciousness of being, seated at the right hand of God. This is to be in both conscious and intelligent fellowship with God.

In this state we must know how to both sleep and wake, so as to observe with intelligence the mighty moving drama of the embodied ethereal Speech of God. In this world within we must learn to pass beyond the visible glory of the form of the Vision in the patient labor to learn and embody the meaning thereof. It is only by long breaking of the form of the vision and increasing our understanding, that we can attain that perfect state of pure and immortal intelligence that is incapable of being poisoned by any deliterious mixture of philosophy that is the stock in trade of those who seek the within for personal power and profit rather than being drawn thereto by their own burning and unquenchable desire for the Absolute and Perfect.

The Seed that springs up into immortal life and power must first have been planted in the ground of a natural innocence and utmost use of all means of self-improvement and fearless and sincere search of the Law, Truth and Love of the Spirit.

In the Resurrection of Mind these become instant Obedience to all we know of right; a mighty unceasing Prayer for full knowledge of, and realization of, the Divine; as well as clear Discernment of the obligations of Time and of Eternity.

The great mistake many make in Mind is to confound between Time and Eternity. While we are to become God-like we can never become God. Here many fall down, being unprotected by the simple love and devotion that finds the right attitude of safety towards the life of God within. It is only the Right Doctrine mixed with the Right Devotion that can win to salvation. All wrong apprehensions concerning either Man in God or God in Man must be damned, and that is, condemned; and cast into the fire of further love and labor until they are burnt in the mingled fire and brimstone of a right devotion with a right intelligence.

The work of all who learn to live at the Right Hand of God is, at first, a moral one. They must, in this state of fellowship, preserve what they learn of God in a life of soulful loving active service for the good of

Humanity. They can have no less devotion than the good of each in all and of all in each. They must make their outward lives visibly humane, kind and considerate towards all. While they must stand with courage and faithfulness by their own convictions, they must be without the slightest personal animosity towards those who have not yet arrived at the same understanding.

The Seed that rises to perfection in the life of Mind must be planted therein by Joseph of Arimathea because this means, the high place or state of perfect Sincerity. This is the same Joseph risen again to life—the supplanting Might of the Spirit, clad in a coat of many colors. This is the varied nature of sincerity. There are good and sincere souls beneath all the varied garments of religious devotion. But the day is to come when all who are sincere are to see eye to eye.

This is the day to come when all captivity to any portion of Truth shall cease, because we have attained to the full consciousness and understanding of the four Deaths and the four Resurrections of this great fourfold Revealed Life of the Perfect Way of Man in God and of God in Man herein called DEUS-HOMO.

CHRIST ON HIS WAY TO EMMAUS

CHAPTER XXI.

THE PHYSICAL RESURRECTION OF THE PERFECT

> "And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?"
> — Luke XXIV. 32.

The history of the Resurrection of the Body differs in very important particulars from those concerning Spirit and Mind.

The companion of the Marys is Joanna. There are also other women whose names are not mentioned. This implies both a change and an increase of consciousness. There are also present other great states of consciousness that are unknown. The world today has scarcely a glimpse of what life is to be when the full consciousness of the heavenly world, as well as of the natural world, in its cosmic abundance, shall be with us in the very physical sense and joy of being.

These women come together on the first day of the week, bringing the spices which they had prepared. The physical consciousness is the state of preparation for the real spice of life. The education of the body to the joys of sense is but the preparation of a capacity. These are states of sensation to be experienced in the body that are a thousand times more delightful than any ordinary physical sensation. All the delights of seeing, hearing, taste, smell and touch are found transfigured and ennobled in the inflowing life of God in the very substance of the Divine Body.

The Body of God—the immortal Ether and source of Delight—can only be sensed in a body already well prepared by pure living. Natural purity and much patient culture of our sense perception is a necessary preparation for what is to follow. These look for the Body of Perfection in the place of its planting and

find it not. The tomb is empty. The day has come for more than sincerity and natural culture. As they were standing perplexed concerning this matter two men stand by them in shining garments. They are afterwards spoken of as a vision of Angels.

In Matthew, the women do not enter the tomb, but see an angel sitting on the stone. In Mark, they enter the tomb and see a young man sitting on the right side. Here, in Luke, they have turned away from the empty tomb, perplexed; when, lo! two angels appear and say to them: "Why seek ye the living among the dead?" The Perfection of our world is not exhausted by the utmost natural culture and devotion to spiritual ideals.

The most perfect form of Truth, even the true idea of God and Form of the Divine made manifest, is but a seed that may not remain a seed. From this planting must spring a new and greater realization of the Presence of God in the reality of our physical consciousness and as an active agent in all the affairs of our world. Man is to see and be instructed of Angels, not simply in a state of sleeping Vision nor waking trance, but in a state of normal and naturalized physical consciousness. These Angels declare that this Risen Life of The Perfect One is the fulfilment of what He Himself prophesied in Galilee—circle.

The promise of this reality of the heavenly in the physical life, comes before its actual performance or realization. But when these women report the fulfilment of the promise to the eleven and to the rest of the disciples, their words seem to them but as idle tales. The best of our powers find it hard to believe from the report of our physical consciousness—instructed in the Vision and Presence of God—that all the material life of our world is to be carried on in a state of actual, visible, conscious, intelligent, waking, co-operation between the heavens and the earth.

Peter—Hearing, tries to verify the report and so runs to the sepulchre, but sees only the linen clothes—the old empty words from which the life has passed. Having once heard the Voice of God in the Voice of

Silence, in waking Vision, it is still difficult to believe in it as a reality. These experiences in consciousness will fill us, at first, with wonder and amazement at what has come to pass.

The life of Vision has been so long erratic and mysterious—even ofttimes allied to insanity—that the world will be indeed slow to believe that this can become a sane, working realization in all reality of education, government, pleasure and business of our world. This, however, is the meaning of this Resurrection.

As the old form passes from sight the new begins to appear. The first great appearance is to two of the disciples who are on their way to Emmaus—hot springs. This place is about three-score furlongs from Jerusalem. Those who visit these hot springs are those who are ever seeking new understanding in the heat and glow of conscious enthusiasm for all that is yet unknown. To such, Christ comes; and while rebuking their hardness of heart and slowness to understand the meaning of Revelation, unfolds to them how all Scripture in Moses, the Prophets, and the Psalms, promises a time when the old life of Revelation should die, and a new life of Revelation with Intelligence and waking Reality, should appear.

When we begin to touch this new life and meaning of Revelation, we marvel how we ever could have understood it in the old way. As the real meaning of Scripture dawns upon us in felt companionship and realization of the Divine Presence, our hearts glow with conscious warmth and enthusiasm. We see already, in anticipation, the great glory and perfection of the world to come. We behold all things in our world transfigured and made perfect by this new and great reality of the heavenly, in the sane and normal companionship with the earthly, life. It will be as natural to see the heavenly forms within our consciousness as to see physical forms within our vision.

Christ—the Perfect—is known by his manner of taking bread, blessing, breaking and imparting. This is the right division of the knowledge of God. In the

true and perfect life there will be the Manifestation of God and the conscious Presence of The Unmanifest. Could man be God in manifestation and not preserve the sweetness and love for God as The Unmanifest and Eternal Cause for such Manifestation, life at its best would be monstrous in its utter loneliness.

The purpose of all life is that we may, in the flower of our own highest perfection, know God and enjoy Him for ever. God is present with us in the Manifest even before we discern it. The joy of our growth in the understanding of Scripture, is in the sweetness of the Unmanifest behind the Manifest. "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?" While this is happening on the way to Emmaus, the Lord has appeared also to Simon, also called Peter—Hearing. Then as they are gathered together in Jerusalem, he appears again. At first he is mistaken for a spirit. Then he calls for food and eats with them broiled fish and a piece of honey-comb. They are also invited to examine and handle him, for a spirit hath not flesh and bones. You cannot grasp and handle a merely spiritual and subjective vision. There is a state of vision in the physical consciousness that is objective as well as subjective. Spirit alone cannot break and share the food of knowledge. Spirit alone cannot demonstrate its existence to our outward and objective senses.

The hands and feet of This One have in them the mark of the nails. They show the evidence of the great toil to grasp and relate all things together in spirit and body, soul and mind. The body will reveal the presence of the spirit by this labor as truly as spirit can reveal in vision the life of the body. The mind will reveal character of soul, while soul will be strong with the clear discernment of mind.

Broiled fish is the mystery of life taken out of the depths of consciousness and made fit for food by the vast labor and fire of love to comprehend all things. The honey in the honey-comb is the sweetness of the Divine Substance within the six-sided cell of the true

Understanding. A merely spiritual state of vision cannot share this food. This comes only when the Vision is within the rational understanding and the mystical consciousness. There is as much a sense of consciousness of God as of self. This is not to be confounded with any merely psychic or subjective experience. It is a state of absolute reality. Those who experience it will know that the Perfection of Spirit has risen in the very life-consciousness of the body. This will be a mystery to all who have not experienced it. This order of experience is the fulfilment of many promises shadowed forth in Scripture.

This Resurrection is not the resurrection of a dead body, but of a new life and power of God realized in the body that will yet make man's body proof against death. The immortal flesh can never come to anyone save as fruit upon this Tree of Divine Revelation in the physical consciousness. By such realization a new understanding will be opened in man concerning the nature and meaning of Revelation. This understanding must have this time for its full unfoldment. The Gifts, or realization of such life, must tarry for a time at Jerusalem, waiting for the full utterance and manifestation of its completeness in the cloven tongues of fire of the Day of Pentecost.

This that seems at first like a foreign language will yet be the speech of all true souls. This is the only way to the reconciliation of all religions to Religion. The conscious felt Presence of God in the outer consciousness will do away with all sin or separation of one division of life from another.

This is the faith of baptism that shall be carried into all nations beginning at Jerusalem. To begin at Jerusalem, is to begin in the habitation of peace, or end of all strife between Revelation and Intelligence—the spiritual and the material life. We have not begun at Jerusalem when we are seeking a physical immortality apart from the highest moral beauty and oneness with the common lot of our world.

We cannot begin in the old, but in the new, Jerusalem. The old city and the old temple have first been

compassed with armies and destroyed. In the old city the gates were closed at night and for war. In the new, they are to be opened day and night. We must be open day and night to the life without and within. The old states of oblivion in sleep of the natural and in the waking state of the spiritual, are to wholly disappear.

This life of the New Jerusalem is described best in the words of God's own fore-seeing:

"Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein . . . . . Old men and old women shall dwell in the streets, and every man with his staff in his hand for very age . . . . . The streets of the city shall be full of boys and girls playing in the streets thereof . . . . . And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea and half of them toward the hinder sea: in summer and in winter shall it be."

All this is to be understood in the beginning of a new life in Jerusalem. The old things will be then supported on the staff of knowledge. The new things, in their joy and spontaneous consciousness, within and without, will be redeemed from all separation. In summer and in winter shall it be. The cold purity of goodness will be neutralized by the warm breath of an all-comprehensive understanding. It is from this full life of spirit in body; body in spirit; soul in mind and mind in soul; the perfect healing of all our world-maladies, will surely come. It may seem to us a long day to tarry before there can be this perfect blending and unification of all values. Though the time when this shall be is known only to God, we know, without a doubt, that it is to be, and so can do our work today along these lines, resting in the great assurance that we are keeping company with the Living God.

Those who so live, live not for the day alone but for all time. They have no interest apart from the common lot; to them all the kingdoms or interests of life, are already the kingdom of God and of Christ. This understanding of life is the only perfect justice.

There is a way of life that is equal. It includes the recognition of matter as well as of spirit. The Resurrected Christ-Life must be more than spirit. It must have flesh and blood. It must also be as free and unbound as spirit.

In the final law of associative life there will also be the perfect play of individual freedom. So-called evil is only a vacuum. It is something in nature unfilled with the spiritual law and purpose of its creation, or something in spirit that is not tuned to its natural use.

The final utterance of Truth will be twofold, like a cloven tongue of fire. These are the cloven tongues of the Day of Pentecost, that can only come after tarrying at Jerusalem—the understanding and consciousness of the four great divisions of life. This includes the fulness of man's moral responsibility to live in God, and God's responsibility to live in man and be manifestly present in all the kingdoms of the world.

This physical Resurrection is the beginning of all things in common. This does not mean that the law of individual ownership will be abandoned. It does mean, however, that all men will use this freedom in some loving service for the good of all. Then, instead of having to look for help, our difficulty will be to shun being helped too much. There will be a time when the joy of service will be sought by all. When all are saying: "Take, help yourselves; share my love and bounty; I seek your love and fellowship;" all that has seemed impossible of attainment will fall like ripe fruit into our hands.

Then the mighty Life of God, so long knocking at our doors, will have found the only possible means for its expression. Until this day arrives The Perfect must ascend into Heaven or Revelation, and remain seated at the Right Hand of the Father - The Divine Intelligence.

The Judgment of God—the Doomsday of all unrighteousness—is simply man's attainment to a Justice and equality of devotion to every interest of life, of each in all and of all in each, that is like unto God's. This will be the visible reign of God on earth. Then

the Life of humanity will be in all things manifestly divine, and the Life of God be known and possessed in its humanity, lovableness and perfect relationship to meet our every need.

Our Illustration is of this great Glory. This is the meaning of the name Cleopas, one of the two. The Risen Christ in material things appears to this Great Glory, on the way to Emmaus—hot springs. These are the hot springs of a great and mighty enthusiasm for God and Humanity.

As the inner meaning of all Scripture is unfolded so as to include every material, as well as spiritual, need of humanity, the heart burns within. The whole purpose of life is enlarged and thrilled in the Vision of this Great Glory of all natural life filled with spiritual realization, and of all spiritual life (even to knowledge of God) made natural, reasonable, normal and visible in the sweet companionship of men and women with the Living, Loving God.

This Great Glory is mostly yet to come. Here and there we find one of ample means devoting all their wealth and individual service to the common good. Much of such service is tainted with egotism and personal vanity. Much is worse than tainted by being compulsory and administered under political greed and graft. To accept such charity of the State brings to the accepter a position of official toleration and generally a sense of disgrace.

Many die of starvation or commit suicide rather than become what is termed, paupers. It is only when the whole being is a living hot spring of enthusiasm for the service of mankind that we can be so taught of God as to make our service to others free of aught that can mingle harm with our undertakings for the good of the race.

Many think to bring in this Great Glory of our world by violent revolution and legal compulsion. This is the attitude of what is mostly called Socialism, the greatest moral shame of mankind instead of its great and supreme glory. To compel the rich to give by force; to make the most skilful and powerful to

share equally with the most inefficient, weak and helpless, is to strip life of all that is best and noblest.

The claim that men and women will never give attention to supreme things so long as they are in want for material good, is the greatest error the human mind ever indulged in. All the really greatest things in our world have been accomplished by men and women who have made of want and limitation steppingstones to some great achievement.

Many, however, who have been filled with this Great Glory of voluntary service to the improvement of life's conditions have joined themselves to the cause of socialism, because no better way appeared. So, when the Risen life of the Law, Truth and Love of the Spirit appear to these in this way to Emmaus, it can only commence by calling them fools and slow of heart to believe all that has been promised of glory and immortality to our world in all the truly great and inspired books that constitute the Bible of Humanity. They all show that this Great Glory can never come save through a period of suffering and death to all the partial, bound, compulsory and earlier states of Religion.

No one can be free by external force. No one can be made good by the knock-down arguments of a policeman's club. No one can be convinced by argument and controversy against his will. But when men and women do advance into the Great Glory of voluntary and enthusiastic service for the uplift of mankind, the Divine Presence within will join them on the road and begin to unfold for them the inner and eternal promise of all good in all the Scriptures.

All Scripture is by inspiration, and no Scripture has any private or personal meaning. All these great things yet to come are for the life of each in all and of all in each.

For a time we must tarry at Jerusalem, praising and blessing God for all the exceeding great and precious promises to be appropriated by the understanding of the meaning of all the world's Sacred Books; and then, when our understanding is complete, the Divine

Presence will be with us to guide and help us in the great service of universal well-being. The one greatest and most supreme service we can give to others is to help them to find this Divine Fellowship in all the life of the spirit, mind, body and soul.

By such service will come repentance and remission of sins. Repentance is a complete change; a rejection of the letter and outward forms of the religions for the spiritual meaning and personal knowledge of each soul of the life of God within. Then will the very Law, Truth and Love of God appear in the very bodies of men and women, and be made visible in all the noble enterprises and undertakings for the common good.

Then, instead of being captured and exploited by others, we shall enthusiastically and soulfully seek the guidance and service of the Wisest and Best, made wise and strong by a longer service and fellowship with the life of God within.

EASTER MORNING

—H. Hofmann

CHAPTER XXII.

THE SOUL RESURRECTION OF THE PERFECT.

> "He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep."
>
> — John XXI. 17.

The Resurrection of The Perfect in the Soul division differs much from the other three divisions. This difference is radical from the start. In Matthew, Mary Magdalene has with her another Mary. In Mark, she has this Mary and Salome. In Luke, her companions are Mary, Joanna and other women of Galilee. Here, in John, she is quite alone. This Mary is the one from whom The Perfect has cast out seven devils. These are the seven states of mystery in Revelation cast out of the life of Goodness, that Goodness may be allied to Holiness, and heavenly life be altogether blended with earthly life. She comes this time to the tomb very early while it is yet dark.

In Matthew, she comes as it began to dawn; in Mark, she comes at sunrise; and in Luke, very early in the morning. All these distinctions have subtle meanings. In the Soul division, the Resurrection will be discovered while the darkness of night still covers the earth or intellectual life. Mary—or Goodness of life—groping in the darkness will yet discover the absence of The Perfect in the life of Goodness.

The good who are only conscious of the earth life and its needs, spend their strength in doing good. Much that they do is an interference with the working of Divine Law. The pursuit of philanthropy, instead of the perfect life, by the good, interferes with the duties of the State. When the public obligations are

performed by private enterprise, both the conscience and the reason are dulled towards the solemn obligations and purposes of the State.

In a well-governed State, physical charity will simply be an impossibility. So long as it is permitted, man has not reached the perfect system of sociology. When you have to bestow alms on your brother man because he is hungry, you are made a party in an act of both private and public degradation. The substitution of humanitarian ideals for the pursuit of perfection is goodness groping in the darkness after the form of The Perfect, instead of its Risen Life.

In the discovery of the open sepulchre and the absent body there is no thought, at first, of a resurrection. When report is made thereof to Peter—Hearing, and to John—Love, the words are: "They have taken away the Lord out of the sepulchre, and we know not where they have laid him." As these two go together, John outruns Peter; but Peter is the first to enter the tomb. Love is swifter in its understanding than Hearing, and yet Hearing presses into the empty place of Goodness without intelligence, while Love stands wondering without.

These, however, both see and believe. What they believed is implied from what they saw; for, "as yet" it is said "they knew not the Scriptures that he must rise again from the dead." They believe even before they know, because they have seen the linen clothes lying in one place and the napkin that was about his head wrapped together in a place by itself. This is the discovery of the equal importance of intelligence with goodness. The same thought is conveyed in the seeing, by Mary, (who has returned with them) of two angels sitting, the one at the head and the other at the feet where the body of Jesus had lain.

In the earlier position of the angels, one was at the right side and the other at the left. In the mention of the clothes before, there is no word of this separation of the covering of the head from those of the rest of the body. The Perfect Soul of man cannot be realized by any degree of goodness without an equality of

intelligence. There must be both an intellectual and a moral emancipation from the bondage of the grave. All that has been planted of the perfect ideal of existence by Sincerity and Innocent Life, called Joseph and Nicodemus—in the place of culture, must spring up into a life of equality between intelligence and goodness. This intelligence must include both earthly and heavenly knowledge, and this goodness must care for material, as well as for spiritual, conditions. The expansion of consciousness into the intelligence of the earthly, is before that of the heavenly.

When Mary first sees the Risen Master she mistakes him for a gardener. He comes to Consciousness in such guise, for The Perfect must prepare the earth for its alliance with the heavens. Hence, when Mary recognizes her Lord, He says: "Touch me not, for I am not yet ascended to my Father." We cannot, in our fullest consciousness, touch The Perfect until we have ascended into the Consciousness of God in Revelation. There must be more than the Divine in the human. We must also lift up the human into the Divine. This process of uplifting is one of successive stages of interior development.

In the next appearance, the disciples are gathered into an inner room, all except Thomas, when Christ suddenly appears in their midst. There is much life in Revelation of the other Gifts, even before there is absolute oneness of Touch between the without and the within. Thomas is the Gift of Touch; and Touch can only be convinced by experience of body in spirit as well as by spirit in body. When Thomas is convinced then does he say, "My Lord and my God!" This is the recognition of both the Manifest and the Unmanifest. To see only the Lord is to see, hear and touch the Vision without realizing that it is the very life of God thinking and feeling Itself into you. This is one of the greatest possible realizations. So long as you see only the Manifest you may be deluded with the idea that this is wholly natural and a subjective operation of your own powers.

In this state of understanding you may imagine

yourself to be the only state of Divine Conscious Intelligence, and to be of those who set themselves up in the place of God.

This is the last mistake of man, called in these Writings "The abomination of desolation standing in the Most Holy Place." The Most Holy Place is the Place of God.

We must see in the life within both the Manifest and The Unmanifest. There must be the uplifting of a perfect selfhood into God before God, in His Fulness, can descend and live in man. This Ascension of the Divine-Human has not yet taken place.

The next stage in this unfolding life of Perfect Goodness with Intelligence is in Galilee. Here Peter—Hearing, John—Love, James—Truth, Thomas—Touch, Nathanael—Obedience, and two others whose names are not given, go a-fishing. They toil all night and take nothing. This is to toil in consciousness without the active intelligence. As soon as it is morning, Christ, standing on the shore, bids them cast the net on the right side. This is the side of intelligence, and by this is implied that there must be an active intelligence within our consciousness. Before this, Peter is naked, meaning that Conscious Hearing was unclothed with intelligence. To reach The Perfect he must clothe himself with his fisher's garb and cast himself into the sea. We must learn how to cast ourselves with intelligence into the very life of God. We must rise above the state of wishing to be lost in God, or of finding God lost in self.

Besides the fish taken by casting the net to the right side, there is also fish already on a fire of coals, together with bread. This is the knowledge and life of consciousness brought by God to be mixed with the life gained by our own intelligence allied to consciousness.

In the breaking of bread and fish—or in the right dividing of the knowledge and life of hidden things—the life of God is again discerned in the life of Revelation. Three times Peter's love is searched and tested. "Lovest thou me more than these?" This question is

not a light one. Lovest thou the Divine of yourself more than the Perfection of God greater than self?"

Reference is also made to the death of Peter. There is a tradition which must also be a revelation, that Peter was crucified with his head downwards because he thought himself unworthy to be crucified in the same position as Christ. This represents a state of declining the greatness God has purposed. We must outgrow the possibility of wanting to lose self in God as well as the fault of destroying or losing God in self. Both of these are possible. We must learn to realize our own Divinity, born of God, and cultivated through the ages by God and man without losing sight of the Living, Eternal, Personal God.

There is no realization of the ultimate perfection without the pure flame of love and devotion for the Living God. This is what is meant by the words concerning John: "If I will that he tarry till I come, what is that to thee?" Love must abide, though Hearing, refusing to bear its own greatness, must pass away. We may not lose ourselves in God. The final state means the greatness and perfection of man in all the life of earth as well as in all the life of heaven. If God is for the enjoyment of man, man is also for the enjoyment of God.

All that is included in this Perfection cannot be told. The world itself would not hold the books. All the vast life of earth is to be a state of consciousness with intelligence of its meaning lifted up into heavenly places; and all the vast life of the heavens is to be a state of intelligence clothed with the beauty of Divine Consciousness brought down into realization of man's life on earth.

Whatever else may pass away Love must abide. Many of our spiritual gifts will separate themselves again to either man without God or to God without man. From all this Love's abiding must be our redemption until Christ comes. Love cannot live alone. Self-love is the very essence of idolatry. God's love spends itself in the joy and boundless giving of creation. Man's love must have an equal object. The

ultimate life of man is to be called Beulah—married. Our Maker is no longer to be our Master, but our Friend and Lover. All the worship of Baal—lord or master—shall cease out of the land. There shall be no more a Canaanite—or a state of sacrificing one interest for another.

The innermost sweetness of nature is the most perfect flower of love and closest intimacy between two souls who have nothing apart from each other in spirit, mind, body or soul. This is the last and most perfect ideal of the relation that is to be established to endure for ever between God and man. This is simply unthinkable, absurd and monstrous if God be not personal and intelligently conscious of the love bestowed on Him. Love cannot flourish under any state of unconsciousness. There can be no joy for God in creation if man is to lose himself in God. There can be no sweet heart-fellowship between personal and impersonal being. The increase of conscious fellowship between man and God is the enlargement on every side of man's personality as well as universality of love and fellowship with all sentient life. There can be no bond of union between human personalities, save the common life of God. Man's final home is God, and God's whole purpose in creation will never be fulfilled until all live consciously in God and know the joy and strength of God in self.

The Illustration for this Study is suggestive of the nearness of our greatest sorrow to our greatest joy. As there is no human joy like perfect reciprocal love and understanding between man and woman, so is there no joy but this that can adequately represent the joy of reciprocity between man in God and God in man. The sorrows of Mary at the tomb of her Lord; the loss of the form or body that had the love of her whole being, is suggestive of the mighty sorrow of the world in Love's great disappointment.

This is only a shadow of a greater sorrow. In every life there is the memory of love's despair and sorrow. The whole world has bowed at some empty tomb from which a dear body has disappeared. There is a

greater sorrow even than this. This is the loss of the faith or form that held our spiritual devotion. The religious consciousness of the world weeps and moans before many an empty tomb of long sincere devotion.

To the question, "Why weepest thou?" the only answer is, "Because they have taken away my Lord, and I know not where they have laid him." Many have thus wept at the loss of the historic man-Saviour, not knowing how to find the Spiritual and Eternal Christ, who is the same yesterday, today and for ever. "And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus." The Resurrection of the Understanding in the Soul division will not be recognized by those who are preoccupied with seeking for the preservation of the body of the historic faith. "Jesus said unto her, Woman, why weepest thou? whom seekest thou?" "She, supposing him to be the gardener, said unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away." "Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." In the word, Woman, there was no personal recognition nor personal element of love. The moment the word was "Mary" the recognition of the Divine was full and perfect.

The finding of God as a state of Cosmic Consciousness cannot satisfy the human heart seeking God, if that consciousness is not personal, and cannot recognize and receive our personal love and devotion. This is the Secret of all Secrets; the Joy of all Joys; and the only possible ending of the world's sorrow in the loss of the old forms of religious devotion. If God be not personal and cannot accept our personal devotion, then are those who have lost the old ways of faith more to be pitied than the most ignorant devotee of superstition.

But (whoever may say otherwise) God is Personal

and Knowable, in sweetest, most loving, intimate fellowship.

Before any one can possess this Joy of Joys, he must fulfil the law of his highest moral responsibility. The fulfilment of such responsibility is the fourth Resurrection.

The first Vision is not the Final. We cannot know and possess this permanently until our realization has ascended up into Heaven or Revelation, and dwelt for a time at the Right Hand of God. This is the fellowship of Thought that comes to crown the full and permanent fellowship of Consciousness. The fellowship of dwelling with God in Revelation will yet descend and take a visible active part in all the affairs of our human world.

The Father, or Divine Revelation, is the Father also of our conscious need of love and companionship. The God of the Perfect Manifestation is also the God of our religious, personal consciousness and of every separate quality of our Fourfold Perfection.

There is a supreme meaning in the words, "Touch me not, for I am not yet ascended to my Father." This is the first Vision of the union of universal Soul Consciousness with universal Intelligence. The marriage of these two can only come after the Ascension and the Return of The Perfect. We must train our intelligence to live a long time at the Right Hand of God. We must end toiling all night in the dream consciousness for nothing, by learning to cast our net on the right side of the ship. It is not enough to have burning devotion in consciousness; we must also have intelligence. We must learn how to sleep and wake. We must seek the Vision in order to increase our understanding of the whole meaning and obligation of life.

When the fourth Resurrection takes place we shall attain to this wonderful state of being intelligent in the consciousness of Vision and remain seated at the Right Hand of God, until we can descend to judge the living and the dead. Many fair beginnings have been made of true fellowship with God in conscious dream

and vision, but nowhere yet has come to us the full and perfect alliance between the Cosmic Consciousness and the universal standard of a fourfold and perfectly just, intelligence. This is the reason that Mary Magdalene is spoken of as a sinful woman. The most perfect and harmonious consciousness is not enough until it becomes equally intelligent. This equal intelligence is impossible until we have disciplined ourselves to remain a long time seated at the Right Hand of the Father.

To see the vast and glorious life of God within; the loving Presence that you have so often called "Lord and Master"; the one who knows and loves you; the one whom you love with every atom of your being and yet not seize and clasp Him to your bosom, and rush forth to all your friends and lovers, and the world so much in need of His gracious Presence, and proclaim your love and eternal alliance, is sometimes a little more than flesh and blood can endure; and so many have defied this command "Touch me not, for I have not yet risen to my Father" and have so claimed a premature consummation.

Some day this woman will be wiser; some day she will seek quiet and seclusion for the emancipated and trained intellect to remain long enough in Vision at the Right Hand of God for the attainment of understanding. Then the Woman of Consciousness will be clothed with the Sun, crowned with twelve stars; having the Moon under her feet. This is to have understanding in the state of Vision Consciousness until all the twelve shining qualities or Apostles of Perfection, become visible and active qualities in the waking as well as in the sleeping state of reception from God within.

There is no other way to individual and race completeness. Never will Humanity attain the consummation of its Desire until this glorious Romance of a perfect Fellowship shall be achieved between Man in God and God in Man.

Many great thinkers and romancers, seeing a basis of reality in the story of Jesus, have tried to imagine

and paint a real natural Romance between the man called Jesus and the woman called Mary Magdalene. This was no doubt the thought of Hofmann when he painted this exquisite picture of Mary at the sepulchre, weeping her heart away, while her beloved is yet standing near in shining, spiritual, living form.

This was the secret power running through the great romance of the life of Jesus by Renan. But when we outgrow the literal and find the true meaning of these Divine pictures of life we shall discover that all that we have called Romance, from the standpoint of the natural, is but the seed bed and symbol for the far greater, truer and more wonderful Romance of DEUS-HOMO.

ASCENSION OF CHRIST

—G. Biermann

CHAPTER XXIII.

THE ASCENSION OF THE PERFECT

> "And it came to pass, while he blessed them, he was parted from them, and carried up into heaven."
>
> — Luke XXIV. 51.

The ordinary idea of the Ascension is that of the levitation of a physical localized body of the Risen Christ up through the clouds into a locality existing somewhere in space, called heaven, where this individual is to have a seat at the right hand of God, Who lives in this place. This, to any clear perception of truth and emancipated mind, is utterly uninteresting. The whole conception is so mixed with ignorance and superstition that it is seldom spoken of. Those who are supposed to believe and uphold it, simply leave it as a mystery beyond their knowing.

There is, however, a curiosity and desire for knowledge in the very nature of man that will knock at this and every other closed door in the great palace of life, until they shall all open to our understanding and the promise be fulfilled that there is nothing hidden of the most secret things of God that shall not be revealed.

The solution of the mystery of the Ascension can only come after we have reached to the fourfold understanding of the nature and meaning of these four Gospels, as well as to the general understanding of all things from this standpoint. Some say that it is no matter whether you think of life as fourfold or threefold. There is, however, no clear thinking, no right understanding, until you have and hold to, the fourfold nature. The perfect Vision of God is ever connected with this degree of understanding.

The Tree of Life is guarded by the Cherubim, the composite forms of four states, having the face of a lion, of an ox, of an eagle and of a man. These are

the four states of spirit and body, soul and mind, grasping, understanding and knowing each other. Spirit redeems body; body redeems spirit; soul redeems mind and mind redeems soul.

In the Perfect Life of the future, existence is represented as a foursquare city, equal in length and breadth and height. The Perfect Life must advance equally towards all the interests of spirit and body, soul and mind; and be as much devoted to the things of earth as to the things of heaven. No one is ready for this perfection who wants to go away entirely from earth. While we must ascend into heaven—or revelation—in the intelligence and consciousness of mind and body, we must remain still upon earth in the consciousness and intelligence of spirit and soul. There is, therefore, no Ascension in the Gospels—or News of God—in the division of spirit and soul. This is why neither Matthew nor John have anything to say of this great event.

Intellectual forms of interpretation, based on the historical idea, have given every kind of fanciful explanation of so great neglect. What is now revealed of the nature of this Ascension would be impossible of discovery without the help of the Divine Intelligence and Consciousness. There can be no Ascension of Spirit and Soul. These do not ascend. These are the qualities that descend. These are drawn out of the Divine Nature as the germ and fruit of life. They come from no place, but from the vast life of God occupying all space, as the Eternal Substance and Life that uphold all the worlds. This is no unconscious and no unintelligent state, but an Infinite Unbounded Personality to be known and made manifest in mind and body, like unto soul and spirit. This is the whole work and purpose of God in Creation.

This fourfold history of The Perfect is the most complete history of the method by which man's life is finally to be evolved in the image and likeness of God's. When The Perfect is realized in Spirit as the end and aim of all our powers of spirit and body, soul and mind, represented by the Apostles of the Lord, this Per-

fection does not leave their spiritual companionship. The Word for this division is: "Lo, I am with you always, even unto the end of the world. Amen."

This end of the world will be the end of the world in its separation in judgment and character from the heavenly life, and not as has been ignorantly and superstitiously imagined, the end of our physical planet. With regard to such an end, science is just as ignorant as religion. This end of the world will be the end of the long separation between spiritual and material conditions. The perfect life and law of the Spirit, once realized in our spiritual conscious discernment, will nevermore be lost. It will abide with us as a faithful light and inward fellowship with God until that light shines through, and in, the body, and is as real to our physical and objective consciousness as to our spiritual.

The first mention of the Ascension is at the end of the Gospel of Mark, the News of God in the life of Mind. In Mind, the prophecy or promise is given of what signs will follow those who believe in this Perfect Life. "Then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God." All the difficulty about this disappears when we know that Heaven is Revelation. After man has comprehended the relation of heaven to earth, spirit to body, soul to mind, he must lift up his mental life into the state of receiving and governing his life from Revelation, or by the very intelligence and interpretation of all things obtained from the Mind of God.

The Right Hand of God in Heaven or Revelation, is the Divine Intelligence. In the Perfect Life of Mind, we must be more than conscious. This is not the ultimate. He who thus ascends to God in Mind must abide there, hidden in the nature of his mentality from all until he descends again with such intelligence, fully clothed with the beauty of the Divine Consciousness.

In the Gospel of Luke—the News of God in the life of the body—the instructions to the Apostles were not of the signs to follow, but of the spiritual meaning of Revelation. This meaning cannot be gained in uncon-

scious trance nor in merely spiritual consciousness. There must be actual experience of the nature of Revelation in the whole physical life of Sight, Hearing and Touch. It is in the very beginning of this realization the Ascension of Body takes place. "He led them out as far as to Bethany—house of the fig—and he lifted up his hands and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven." This is the lifting up of our very outer and objective consciousness into Revelation. Though for a time we be thus lifted above the earth, the qualities or gifts of Perfection are blessed thereby. Man must gradually accustom himself to this state of heavenly reality. No one can reach this by any sudden or solitary illumination. While mind and body, in consciousness, are often recipients of Revelation, it is long before this state of personal realization can be made of service to others.

The disciples, or gifts, are to tarry at Jerusalem until the Holy Ghost is poured out upon them as cloven tongues of fire. This is the dual speech that is true to heavenly and to earthly things; justifying all man's toil in Time as well as God's giving in Eternity. While consciously keeping company in Mind and Body with God, the Spirit and Soul must keep close to earthly things. Hearing must feed the sheep and lambs of both Time and Eternity. Love must abide upon earth until The Perfect Life can descend from the heavens into visible and victorious power over all earthly states.

It is of these things the Gospel of John—or News of God in Soul—treats in its closing words. These states of Revelation in Hearing and Love for all earthly and heavenly experience are many and long. Whatever fails, love of earth as well as of heaven, must never die.

The expressions and experiences of this unfolding life of Perfection are so many that this Gospel closes with the words: "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself

could not contain the books that should be written. Amen."

Instead of the world having too many of these books, it has but very few. The greatest books that shall wholly satisfy our ideal are yet to come. We have great Books of Revelation in mysterious forms and great books of knowledge in dry abstract forms. We shall have books clothing clear outlines of Knowledge with the perfect beauty of natural and spiritual harmony of Divine Revelation. These Books will only be written after the Holy Spirit has descended in the cloven tongues of fire—the dual utterance of Perfect Knowledge supported by Perfect Life.

The Ascension is related again in the first chapter of the Acts of the Apostles. This is the book of the fulfilment of Illumination. This is the separate history of the twelve Gifts in the state of Illumination. Here The Perfect must also ascend into heavenly states of consciousness above the earth. The time has not yet come for the restoration of Israel—the life of man ruling with God over all things. When life shall be wholly dominated by man ruling with God consciously and intelligently in Revelation, is known only to God. We must lift ourselves up into this degree of Illumination in mind and body before we can have perfect normal and natural consciousness of the interchanging and harmonious life of the natural in the spiritual and of the spiritual in the natural. This must be realized in dream and vision before it becomes an every day waking reality.

To those Gifts of spirit and body, soul and mind that are related to this uplifted life, it is said: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." The Understanding—the fruit of great toil and suffering in Time—that is attracted upwards to the very Intelligence of God, shall return in like manner. As this Understanding passes upwards into the life of Vision, so will it descend.

"Behold, he cometh with clouds." These clouds are

the allegorical nature of Revelation. The true understanding of all things will come to our world only by a perfect mastery and comprehension of the nature of Revelation. The new heavens and the new earth yet to be, in which Righteousness shall dwell, will be a new state of Revelation with perfect Understanding. The Vision will be so plain that he who runs may read; and the way-faring man of natural progress will comprehend.

Righteousness is the right use of things. The right use of things will never be complete until heaven ministers to earth and earth to heaven; spirit to body and body to spirit; soul to mind and mind to soul; man to God and God to man. This necessitates the making all things new. There is nothing done right yet in our world by those who use heavenly things for heavenly and earthly things for earthly. To use the heavenly things for the heavenly is to use religion, or revelation, for a state of life to be kept in a department by itself or for a world to be reached after death. To use these things for earthly purposes is to use Revelation for the filling up of a natural intelligence and consciousness, and for the realization of a state of activity, education, pleasure, government, in which God will be always the chief and most prominent Agent.

To use earthly things for earth is to do anything without reference to its bearing on this dual state or obligation of man in God and of God in man. This will always change our modes of human life in relation to service and direction; capital and labor; eating and drinking; sleeping and waking; in a most radical manner. There is nothing in the whole programme of life that will not be changed. There is not a thing done today as it ought to be, or as it must be done when man is saved. No one is yet completely saved, for no one yet lives continuously, day and night, from the Right Hand of God. But as surely as day and night endure, there are those living who will not die until they have both ascended up in this seat of power and returned again to the ways of earth to set up God's Kingdom to endure for ever.

To live this preparatory time in Heaven does not mean an exclusive devotion to Revelation. The greatest progress will be made by those who live in the world while abstaining or keeping themselves from, the evil thereof. The more simple and natural life is the more will it help us to keep body and mind in close touch with the very Thought of God in conscious increasing Revelation. Spirit and Soul must flow outwards into all our fellowship with Humanity, while Mind and Body must be educated to turn inwards in fellowship with the Mind and Body of God.

The means of Ascension is a cloud. The means of Return is to be of the same nature. The cloud that veils the sun holds or empties upon the parched earth refreshing rain—the symbol of the allegorical nature of Revelation. This quality of Revelation is based upon a law of correspondence between natural and spiritual things. We must learn the nature of this correspondence. The inward meaning of all Revelation is of God. No Scripture is of any private interpretation. Its meaning is not as any man sees it until after he has ascended through these allegorical forms into a state of perfect fellowship and understanding of the Mind of God. This is more than a state of mind. It is more than Vision and more than Hearing. The body must be refined and exalted into Touch with the very Body of God; for no Revelation is complete until it is received with the very taste of the Body or Substance of God. This is the Ether; the Nectar; the very Amrit of the Divine Being.

To live thus in touch with God is to live in Paradise. The Tree of Life with its Fruit unto immortality is found. The Sword that turns every way will keep this way closed to all until they come clothed with the fourfold comprehension and equal devotion to things of Heaven and Earth.

In Biermann's Ascension, our Illustration shows us the Christ in a perfect human form above the clouds. The allegorical meaning of all Revelation is just as beautiful in its naturalness as in its spirituality.

This Ascension takes place in Bethany—house of

the fig—the fruit symbolic of understanding; while the vine, its brother, is the symbol of Revelation. This is the home of Martha and Mary—natural and spiritual devotion. It is in the union of these two that we must gravitate into the heavenly state, seeking the full understanding of God in dream and vision concsiousness. This must be a state of earnest devotion.

We must tarry in the universal outlook and inlook until power descends upon us like unto cloven tongues of fire giving us a universal quality of utterance. We must have more than an attitude of wonder and waiting. We must do our part in the world without until our understanding is trained long enough in fellowship with God, to enable us to reveal in word and deed the full and perfect nature of all Divine Revelation. This is the One Thing that is essential. As surely as we complete our toil to ascend, so surely will God keep His part of the covenant and bring us back to be judge of the quick and the dead.

This comes, however, only after a long period of enthronement above the clouds, at the Right Hand of God. It should be kept clear in thought that this is more than a state of dream or vision consciousness. It is to be fully conscious and sensible in your intelligence of the state that you are in. It is to know that you are receiving these experiences, not for a riot of pleasure in the joy of God, but for the development of your understanding in the whole meaning of existence.

This is the reason why this Ascension can only take place at Bethany—the house of the fig. The things to be learned at the Right Hand of God are almost too vast to hint at. Here you must patiently learn to read in the vast Book of Correspondence between all natural and spiritual things. It takes a great deal of training to remain yourself and keep your human poise when you find yourself in this company. Could you stand before all the kings and potentates; all the men and women of superior genius that have given glory to the human race, the sense of honor and responsibility would be but a hint of this greater and supreme privilege. To be able to retain your reason and poise in

this position is far more wonderful than would be the achievement of physical levitation. Here you can remain seated at your ease and yet go everywhere.

All the infinite qualities in the form-world of the Divine Body are to be seen and known. All the many mansions of the Body of God are open for your freedom. If you had a library of all the books ever written, they would not begin to compare with this Wondrous Book of the Infinite Mind of God.

Could your home be decked with all the works of art created by men of genius since the world began, it would not compare with the wondrous beauty of this marvelous and ever changing vision of the many mansions of your Father's House. You no longer need to envy those who have vast wealth at their disposal. Even though you have but little wealth at your command today, you know that just what you need will come to your hand by Divine Blessing in the very moment of your power to use for the equal good of all.

Those seated here are better off than the richest of the rich or the most learned of the learned. You have now passed beyond all the sense of the limitations of Time, because all that is Eternal lies before you as the common possession of the One Father; and all who, by completing their moral responsibility to live in God, have made it possible for God to live in them.

HEAD OF CHRIST

—R. Hock

CHAPTER XXIV

THE RETURN OF THE PERFECT

> "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."
>
> — Acts I. 11.

The Understanding that is lifted up into fellowship with God in Revelation shall return again to active life in the affairs of the material world. The Coming and the Going are alike. The Ascent is into the Clouds, or the mysterious forms and symbols of Revelation; and the Descent must be by the same means. "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him. Even so, Amen." You can only ascend into Heaven or Revelation, by the life of the Manifest; and you can only descend to earth, exercising influence for final good in the world, by making manifest in yourself and speech the very Life of God.

This Coming of the Lord, or final Revealing of The Perfect, will be at once the world's greatest joy and greatest sorrow. In the light of true Knowledge of God, all that has passed for knowledge of God will be burned up. In this Return the tabernacle of God is with men, and he will dwell with them and they shall be his people, and God himself shall be with them and be their God. After man has long lived in God, God can begin to live in man; and then the very thoughts of men in all their intercourse with each other will be messengers of God. Then all strife and injury will disappear from the intellectual life; and each life will be sweet and gracious to others, as an angel's presence.

In the realm of Knowledge of the Divine there will

be no more occasion for tears. The desire of every heart will be attained. This joy, however, will come upon the background of a great sorrow. Most of our thoughts about heaven and spiritual things are as though we said: "When saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?" and hence, such thoughts must go away into everlasting fire, prepared for the devil and his angels. The devil and his angels are all the earlier and mysterious forms of Religion. These shall all be swallowed up in the love that maketh the end one with the beginning.

While this seems like an evil it is only so in appearance. We must cease thinking of this sorrow and this joy as meted out to individuals, and know that this is a division that must take place in each life between what is imperfect and what is perfect. There is very little which passes under the name of Knowledge of God and true doctrine that will not be cast into this fire, the smoke of which shall be the shadow that shall give greater brightness by contrast to our joy for ever. There is absolutely no knowledge of God whatsoever in us when we think that God has made some people for everlasting pain and others for everlasting joy. There is no knowledge of God in us while we think that God's care is only for those who seem to be doing well, and His frowns for those who seem to be doing ill.

The only way in which man will ever learn to know God so as to reveal Him in his life upon earth will be to ascend up into heaven and spend much time seated at the Right Hand of God. This ascent must be in the clouds. These clouds are the allegorical forms of dreams and visions. You can only pass into the Presence of God in this manner. This is the Understanding called Jesus, of which it is said: "Neither is there salvation in any other: for there is none other name under heaven, given among men, whereby we must be saved." The Divine potentialities of life cannot come to perfection in any other way. To believe on the Lord Jesus Christ and to be saved, is to accept

this way. To accept this way you must lift up your understanding in the allegorical nature of Revelation and in the growth of the Intelligence and Consciousness of God, grow like unto God. As men and women who live together under the same influence and thoughts grow like to each other, so those who truly live with God must grow like unto God in the universality of their intelligence and the cosmic beauty and flowing life of consciousness.

The final consciousness will include every earlier state of consciousness, and all the religions will be merged at last into Religion. The sorrow of the passing away of religions will all blossom in the perfect joy of Religion, when man has found perfect rest and fellowship in the oneness of life between heaven and earth.

The nature of this Return to earth of The Perfect differs somewhat in spirit, mind, body and soul. While there is much of unity in the description of this event, in the separate Gospels, there are many strong points of divergence. In Matthew and Mark—spirit and mind—Christ speaks of the law of this Return when his disciples call his attention to the nature of the stones and of the buildings of the temple. In Luke, it is when the Pharisees ask when the kingdom of God shall come. In spirit and mind, not one stone will be left standing upon another when the day of the Lord is at hand. Truth will cease to be the support of Truth. There must be a great falling away from the Creeds and Doctrines before the true life of God in man can begin. He who ascends up into heaven or revelation, learns therein that he knows nothing until he lives as he knows and knows as he lives.

In the Manifestation of God's Life, to know anything will be to live it, and this means that man, instead of talking about God, will simply live in the great actions that flow forth from true knowledge of, and intimate fellowship with, God. Before this Manifestation of God many states of religion will come in the name of Christ, or the understanding of Revelation that will not be the True Coming.

There can be no news of God in word only. Many will be deceived by false claims. Before the True Peace can come these false claims will turn upon and destroy each other. Only that understanding will be true that can endure unto the end. To endure unto the end is to complete all your toil to lift your life up into God. The life of God in the clouds is vast and many-sided. You will be long in the life of shadows before you tread on the solid ground of the perfect relationship of God to man; heaven to earth; spirit to body; soul to mind.

This is the preaching of the Gospel of the Kingdom in all the world for a witness unto all nations and then shall the end come. "When ye therefore shall see the abomination of desolation, spoken of by Daniel the Prophet, standing in the holy place (whose readeth let him understand) then let them which be in Judea flee unto the mountains." This sign is mentioned in the divisions of spirit, mind and body. The holy place is the place of God. The abomination of desolation is man thinking himself God. Man discovering his own powers is so intoxicated with them for a time, that he sets himself up in the place of God. This means just what many are saying today: "You have been talking about and believing in God; it is time you woke up to the fact that you are God and that I am God. I am the Eternal. I am Power. I am Substance. I am all that I have believed God to be." This is the last blasphemy.

To escape from this abomination you must take refuge in the Everlasting Hills—or the highest Knowledge of God. You must not stay down on this level of self-realization, but seek the higher ground of realising God in self as well as self in God. When we have discovered our own Divine Powers we must look for their source, not only in the growth of Time but in the Eternal Purpose of God before Time. Could man be God and there be no other God to be the intimate companion and Sacred Presence in the life within, man would, even in his greatness, be for ever desolate and companionless.

The sign of the Son of Man is to be found in heaven. This sign is that of Aries—the ram—the beginning of a new cycle of Illumination. The Coming of the Son of Man with all his Holy Angels with Him, will be the descent of God in the life of Revelation with Understanding. This cannot come until we have first ascended. The mourning of the tribes of earth will be simply the eclipse of every solution of life and problem without the co-operation between the ways of Intelligence and Revelation. This will not be the special meaning of one form of Revelation but of all Revelation. "As the lightning cometh out of the east and shineth even unto the west, so shall also the coming of the Son of Man be." When we have learned the language of Revelation we shall know the meaning of all Scripture.

The last sign of the Son of Man is the sprouting of the fig-tree. The fig is the symbol of understanding—the interpretation of hidden things. It is a fruit with an interior blossom. It is the end made one with the beginning. The fruit and the blossom grow together.

The Sign of the last Illumination will be the Gospel of Interpretation. This will be the beginning of Revelation with Understanding. After the fig, will be its brother, the vine; and then every man shall sit under the vine and the fig of his own Revelation with Understanding. This Return will never come in any life until there has been an Ascension in mind and body of intelligent consciousness in the Life of God in Revelation.

Heaven is Revelation. The Church of God is made up of the seven degrees of Revelation. When these degrees are all perfected in the life of man there will be no separation between the Church and the World. Life will be a perfect balance between day and night; spirit and body; soul and mind; God and man. We shall see the Human in the Divine and the Divine in the Human.

Such is the Return of The Perfect. As the Ascent is accomplished by degrees, so will be the Return. Too rapid a progress in this direction would be injuri-

ous. Only the perfect comprehension of the mutual relations of the manifold interests of life can bring about the Final Perfection and Reconstruction of all things done upon earth, so that they may be the best that they can be in themselves, and at the same time do the best they can for the heavenly life.

A full interpretation of the nature of this Return would require a full understanding of all the New Testament following the Gospels. These remaining Books cover the fulfilment of the whole possibility of Christ and his twelve Apostles and the Seven Mighty Divisions of the Elohim, unified in the eighth Division of The Holy Spirit, in the Mighty Drama portrayed in the Book called Revelation.

This will be the Final Teaching, or way of helping others, until all shall know God. Those who so teach or help others will not confine their labors to teaching. They must support themselves. This means that they must be self-supporting by some contribution to the material progress and good of the world, as well as centers of spiritual intelligence and consciousness.

It is only by this means that perfect justice will be established in the laws of States and their administration. Justice is to be cleansed. Those who are consciously just will make and administer the laws, and conduct all the business of the world in fellowship with the heavenly life. The ideal and perfect state must be based upon impartial justice to every individual member thereof. Beyond this it must include every interest of heaven as well as of earth.

This means the application of the State's responsibility to the element of Consciousness as fully as to that of Intelligence. So long as this remains uncared for, our asylums, prisons, hospitals and reformatories will be glutted. The Ideal State will combine the fullest individual freedom with associative life. Its many forms of living co-operation will provide healthful labor and desirable conditions for every possible taste.

Man requires more than rest in God. We can never be content with the fullest happiness of self until we can be happy for all our human race. As God is for

all, so must the child of God be also for all. The rejection and sending away of all that have not cared for the least of all the principles of perfection, is the rejection of every other philosophy and way of life but this one of man in God and of God in man; of earth in heaven and of heaven in earth; in the loving co-operative state of each in all and of all in each.

This is no war of class against class, but the war of The Perfect against everything imperfect.

This is the reason and meaning of our Illustration of this Study of this beautiful Head of the Christ by R. Heck. This shows us man naturally Divine and Divinely natural. So shall all men and women look and appear after they return to active life after a period of keeping company with God. But such companionship does not require solitude and seclusion. You must know how to be alone and poised in the midst of all the natural cares and responsibilities of life.

But there must come a time when those who are faithful in this way will be forced to do the larger things of life. The common people will cease to be the tools of profiteers and exploiters. They will reach a sense of perception that will lead them to seek out and select for leaders and law-givers such as are incapable of taking a bribe, and equally incapable of engaging in any business or pursuit that, of necessity, degrades and puts to shame the worker therein. The men who return from much keeping company with God, must, of necessity, do all they can to turn our earth into a place fit for a human habitation and support of our bodies with the most ideal and vital food.

All the great discoveries and enrichments of life must be used for the common good. This does not mean the despoiling nor the enslaving of anyone. What such men and women require of comfort and charm of environment, they will, of necessity, require and assure for all. What life will be when God lives in man is hardly hinted at while man's toil to live in God remains unfinished. When we learn to live in God and find out the natural requisites for the refine-

ment and unification of the body with the spirit, we shall discover that these are enough and more of the best of everything for all.

The Return of The Perfect is just as simple and natural as Its Ascent. This is no state of wonder-working power of some solitary individual but a spread of a new and loftier universal nature in the many, that will rapidly, in countless ways of reform and improvement, change the life of mankind.

Those who cannot live in and breathe this rarer atmosphere will simply die like flies at the touch of the winter's frost. This Coming will draw no sword; use no compelling force beyond the soft bright radiance of every natural innocence and virtue of character, mingled with the glorious qualities of The Wholeness of the Spiritual Man.

This Return of The Perfect will need no organization; no special propagation beyond the sweet attraction and helpful generous service for the common good of all who have learned to understand life while sitting at the Right Hand of God in conscious intelligent soul-communion. Just as soon as you breathe this atmosphere and feel the touch upon your mortal bodies of the Immortal Universal Body of God, out of which comes all the countless pictures of life in Paradise, nothing can ever again entice you to live in any half or one-cornered side of life.

Having found the fourfold dimension of God's only Habitation you have found your Home in God and made it possible for God to live in and fulfil all the Promise of the Spirit in the visible and natural state.

This is not what so many have called 'the beyond man or the superman' that assumes that man can become himself all that he has imagined of God, Gods and Goddesses. There is not one tiniest glimmering of Truth in those minds that think this way, and claim they can perform for you the things for which you have so long sought Godwards.

We do not in any way create God, but we do help to create ourselves, when we learn how to live with God

and grow like unto Him in all our life of spirit, mind, body and soul.

The Coming of the Kingdom of God in the Return of The Perfect will be as wonderful, simple and beautiful in its pure naturalness as it will be mighty and supreme in its Spirituality and Soulfulness. This is the only way in which all things will be made new and by which all our sickness, old age and death will finally be swallowed up in the perfection of Immortal Life in a world of Man in God and God in Man, that shall have no end.

CHRIST AND THE THREE HOLY WOMEN
—Alex. Golz

CHAPTER XXV.

THE PERFECT IN ART

"Out of Zion, the perfection
of beauty, God hath shined."

— Psalm L. 2.

It may seem strange to some that a book devoted to the spiritual and inward Christ should be adorned with the artistic embellishments that have sprung up around the material and historical conception. If such will but read and reflect they will soon see that these also have risen from the particular into the universal, and from the solitary figure of a man in Time into the general and eternal life of humanity. He who first appears as a Jew has become both Jew and Gentile, revealing the unchanging in the ever-changing forms of individual and racial expression. The Christ of the super-natural descends into the natural, and then ascends by sure degrees into the spiritual made one with the natural.

There rises to Vision a mighty canvas on which gleam all the fond creations of artistic genius in form glorified in color. These come together from all Christian lands; from all art galleries and Christian homes. This branch of Art scarcely exists outside of the influence of the faith of Christ. This deserves our notice. Upon this mighty canvas the creations of man's genius are in number as the stars of heaven's bright expanse. But, as in those gleaming points of light, faint and bright, a number shine with a brighter, more attractive power, so is our gaze upon this expanse of countless forms and faces, groups and scenes of human life and nature's varied beauty, attracted mostly by one tender, loving, sad, serene, merciful, beseeching face. Though this face is now a child's and then a youth's; a man's; and anon the face as of a God, it is ever charged with the same

message of love and peace on earth and good will to men.

While the ideal is ever the same, the degree of its manifestation changes with the advancing intelligence and world consciousness of the agent of its production. It is the later pictures that give us the more human side with glimpses of a Divine Humanity unfolding out of our childhood's faith in a Divine Man.

In the heart of the writer, there is no wish to persuade anyone to surrender the faith in the local and historical man-God or God-man. These words are written, not for those who think they are saved by this faith, but for that vast and growing number who, having lost it, feel themselves in need of a faith that can never be lost. These are those who have risen to the moral elevation that can no longer accept any interpretation of Religion that is not greater than all religions. Sooner or later all must come to this great awakening. This Child of the Divine Life of God in Man and of Man in God, cannot always be kept in swaddling clothes.

This face of our Beloved is the face of the Savior—not of men, but of humanity. Though in Divine Songs He appears in other forms as Buddha, Krishna, Ulysses, yet the interpretation of Art is confined mostly to him we call Jesus and Christ. The reason for this is not far to seek. The pictorial in Art is the product of the West and North, rather than of the glowing East and sunny South. The greater change in the seasons and the indoor life of a large portion of the year inspired the effort to transfer the passing beauty of nature's varied experience into permanent forms. Where and when man can live out of doors all the year, he is not so sensible of the value of such creations. From the development of the faculty of representation of natural scenes came also the desire to re-create the past and to give form and color even to the super-natural. Whatever man has believed of heaven on earth has been regarded as legitimate subject of artistic embellishment.

When the true understanding of Scripture as Reve-

lation, instead of as history, shall fully dawn upon our world, it will bring with it a new birth for Art as well as for all things else. "Behold, I make all things new." As the historical is the Shadow of The Perfect, so are these works of Art suggestive of the understanding and realization of this God-Man as the ultimate immortal state of perfected humanity.

As this old Art is personal and human as well as universal and Divine, so will be man's realization of the Nature of God. No Divinity of man apart from a God Who is still Himself, both knowing and known, will ever give rest and fulness of content to the heart of man. The universal, cosmopolitan, many-sided man must have a Savior of all men. He who loves and works for all will offer no incense to any God Who does not seek and save every conscious soul of all the many peoples of our common race. This is the faith that either, consciously or unconsciously, has inspired all these efforts to give form and color to the character and work of the God-Man.

With these preparing thoughts let us read well the Illustrations chosen from a vast collection for the adornment of the separate portions of this Interpretation.

At the very beginning, with "The Imperfect in Everything" we behold Christ eating with publicans and sinners. There is a vast contrast here between the poise and fulness of the Human filled with the Divine, and of the empty but receptive forms around Him. So, the imperfect is but, in every age, the human unfilled with the Divine; the heavens not yet married to the earth. Christ will continue to eat thus with those who know him not, until all shall know and possess this double consciousness of the human made Divine and of the Divine made human.

For the adornment of "The Perfect Life" we have chosen Martha and Mary. One is the care for the things within and the other, for the things without. When The Perfect Life is fully realized, these two states of consciousness will be as one. All the material work of our world will yet be done without

loss of the conscious presence, help and instruction of the heavenly world as the manifestation of the very Life and Substance of the Living God.

For "The Historical Christ" we have "Ecce Homo" (behold, the Man!) This is the Christ fettered with Creeds, crowned with the thorns of the material interpretation, and holding, in fettered hand, the feeble reed of man's intellectual staff of authority. This is but the mockery of kingship. In this time there is no perfect kingship of the understanding of Eternal Things, nor of the freedom of Revelation holding the scepter of universal dominion. It is, however, within the law, and the necessity of our growth, that this shadow of the mortal Christ shall help to guide our weary feet to the Immortal.

The Expectant Consciousness of our world, in its most innocent and devotional life, is symbolised in the "Annunciation" by H. Hofmann; and the Perfection of this Innocence and Readiness is symbolised in the "Sacred Heart of Mary" visible upon the breast, by M. Furst.

"The Holy Child" is beautifully portrayed by Carlo Dolce. In this picture there is visible the perfection of the Divine in the human from the beginning. Here we see the Child before it is compassed with the swaddling clothes of its own necessary repression and concealment. Whoever looks with love upon this newborn Life beholds therein the slumbering potencies of the Perfection of all things.

"Christ in the Temple" by H. Hofmann, is the natural companion to "The School of The Perfect."

Titian's John the Baptist ("St. John in the Wilderness)" fitly portrays the strength of the natural man who enters the wilderness of the unknown life of God, clad in the skin of victory over the beast, to prepare the way of the Lord before Him.

In "The Great Temptation of The Perfect" the bat-like wings of Satan and the mysterious gliding serpent, show the first movements of heavenly life and light in the darkness of ignorance, transcended by man fully conscious of his Divine nature, victorious alike in

service to Heaven and Earth, Time and Eternity.

In "The Lord's Supper" by Alex. Bida, we behold the agitation of the disciples at the announcement that one shall betray him. Poor, condemned, despised Judas—lost here in the self-realization of his own predetermined part in the tragedy of life—(the great ardor of Desire to understand and know all, represented by thirty pieces of silver) is as essential to the Perfect Whole as are the Gifts of Truth and Love.

Lejeune's "Consider the lilies" is the Preaching of the Divine to the Divine. The lily is the flower of Consciousness, and the preaching of Christ is the instruction of the individual soul in the many divisions of consciousness and intelligence in conscious dream and waking vision.

In "The Prophecy of The Perfect" we behold the God-Man knocking at the door of every heart, seeking to come in and educate the Promise into Fulfilment.

Raising the daughter of Jairus tells of the resurrection—not of physically dead, but of states of soul-consciousness, not dead but sleeping. So will all the potencies of life, now sleeping in man, be resurrected from this slumber like unto death.

Gebhardt's "Last Supper" shows us the full assembly of the Sacred Twelve, each of whom represents a portion of the Perfect Whole, from whose radiant intelligence and cosmic consciousness all these powers are nourished by the very Knowledge and Substance of The Living God.

H. Hofmann's "Jesus in Gethsemane" fitly illustrates the great longing of man to be at the end of the awful separation between Time and Eternity, Heaven and Earth. The heart that has seen the Eternal Beauty and tasted the very Life of God, longs that the cup of forgetfulness and inability to express these heavenly states may pass away. Only in the perfection of the moral nature—the Soul division—does man see the full beauty and service of Time and Earth as well as of Eternity and Heaven.

M. Munkacsy's "Christ before Pilate" shows us another view of the calm dignity and patience of the

God-Man to endure all that is necessary for the accomplishment of God's Eternal Purpose embodied in the laws of nature and of spirit.

The "Crucifixion" by Guido Reni, in the place of a skull, on the Cross of suffering, is the loyalty of the Spirit to suffer unto death in the religion of Truth; that Truth, planted by Sincerity and Innocent Life, may rise again in the ultimate Truth of The Unmanifest made wholly visible and objective in The Manifest.

All these things, in their fourfold diversities and unities, will be found fully explained in the separate Chapters of this work.

The Resurrection is fourfold. Each division of Consciousness must die in its separation and be resurrected in its dualized state of spirit in body; body in spirit; mind in soul and soul in mind.

In The First Resurrection we behold the Holy Women looking into the place from whence the Perfect Life had risen. This is the clinging to the old forms of religion.

In the Second Resurrection, these states of Consciousness gain their first Vision of the Immortal Nature of The Perfect.

The "Emmaus" of Hofmann tells how the heart burns within us when Christ, walking by our sides in Holy Dreams at night or Waking Visions by day, unfolds to our Understanding the spiritual and eternal meaning of all Scripture. This is the Third Resurrection.

The Fourth shows us our greatest sorrow, personified in Mary Magdalene, about to be banished by the restoration of the personal life and fellowship of the living, loving God.

The final and ultimate goal of Humanity is set forth in the Ascent to, and the Return from, Heaven. Man must, when ready, rise by his own attraction and buoyancy into full companionship and fellowship of the Divine Mind, for this is to be seated on the Right Hand of God.

"Christ and The Holy Women" by Alex. Golz, repre-

sents the four great divisions of Consciousness in spirit, mind, body and soul, all instructed by DEUS-HOMO, or The Perfect Life of Man in God of God in Man. As The Perfect in Art will never come until its message is true to this fourfold Consciousness and Universality of Being, it is the natural companion to this Word concerning the nature and true service of Art.

The glimpse of the marriage at Cana of Galilee is the companion of the Marriage of The Perfect. This is the union of Time and Eternity. When life is full and understood it is sweeter and more wonderful in its taste than all that has gone before.

Of equal interest is Hofman's "Omnipresence of Christ." The idea is that of a pious family, the head of which is reading the Gospel, while the others are dominated by the sweet gentle spirit of the Christ-life. The thought of the artist is that whenever there is this spirit of devotion to Christ, there is, unseen, the Spiritual Presence. It is unseen by the outward vision, because this is the Omniscience of God as The Unmanifest.

The Universal body of God is the Ether. This body is one with God's Thought. Every spiritual Vision is a messenger or thought of God. This picture holds the Truth, that God, in the Wholeness of His Spirit, is always with those qualities in man that are personified in the Twelve Apostles.

When man's intelligence and consciousness of this Presence shall be fully evolved, all the qualities or attributes of God will be visibly and actively manifest in the life of Humanity. Then the highest measure of The Perfect Art will be realized in the Art of all Arts —the Art of The Perfect Life of Man in God and of God in Man.

All that is most beautiful and delighting in the finest works of Art in all the world, is but a gleam of the exquisite beauty that will shine from the faces of men and women after they have long absorbed the beauty and meaning of the glorious form-world of Vision with Understanding.

In all our cities and towns crowds seek the entertainment of the pictorial world. Much seen here is false and degrading, being mostly an artifical presentation of nature. But could we gather out of all these the good they contain, into one superior panorama of moving life, it would not begin to compare in meaning and beauty, with the world of Vision that lies still, in nearly all, neglected and unknown.

But when and wherever men and women become naturally innocent, gentle and kind to one another, in all the associations of daily life, and absolutely sincere in seeking to know the Truth, to live the Right, this wonder-working Child, conceived of the over-shadowing of the Wholeness of the Spirit, will be born in Bethlehem and speedily evolved into an active and supreme Lordship in all the cardinal points of life.

All that is great and supreme is ready to fall into our laps most simply and naturally as well as spiritually, the moment we are true to our best and honest in our search for all that is perfect Humanly and Divinely.

Last but not least comes our frontispiece and duplication on the covers called "Destiny and Humanity." This is the work of the Belgian Artist, J. E. Leempoels, who has generously given us permission for its use in Deus-Homo. This was the picture that attracted more attention and admiration than any other painting in the great Louisiana Exposition held at St. Louis 1904. Every time I visited the Art Department I found a crowd of admirers standing before it with most visible and profound appreciation of its great and universal meaning. This picture shows the innate craving of mankind for the very Presence of God Within.

THE MARRIAGE AT CANA

CHAPTER XXVI.

BEULAH-LAND, OR THE MARRIAGE OF THE PERFECT.

"Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate; but thou shalt be called Hephsibah (my delight is in her); and thy land Beulah (married); for the LORD delighteth in thee, and thy land shall be married."

— Isaiah LXII. 4.

"For thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called."

— Isaiah LIV. 5.

"And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."

— 1 Cor. XV. 28.

"And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."

— Rev. XXI. 2.

"And it shall be at that day, saith the LORD, that thou shalt call me ISHI (husband); and shalt call me no more BAALI (Master).

— Hosea II. 16.

These passages taken together denote the fulfilment and the end of the Christian Ideal. The Christ-state is that of absolute mastery of the Manifestation of God. The Manifestation of God is the Revelation of God in Sight, Hearing and Touch. Those who have seen God in the heavens have said: "What would'st Thou have me to do?" Their one burning and unconquerable desire and purpose in life is to be true to the heavenly Vision. Whatever God requires of them, it is their meat and drink to do it. In the volume of the book it is written of all such, "I delight to do Thy Will, O God!"

The kingdom of heaven is within. Heaven is Rev-

elation; and kingship therein is the ripe and unfolded Understanding. When this Understanding of the Christ-life (as Deus-Homo) is lifted up, it must draw all men—and that means, the highest intelligence of the world—into its dominion; and man, at his best endeavor and most perfect intelligence, will be mastered by this higher, rarer, and upper plane of Being. This is the Son of God; the Eternally and only-begotten of God, that is to have lordship, dominion and true masterhood above every other state of intelligent, conscious life. This is not the masterfulness of any one individual, past or present, over others.

God is no respecter of persons. We are all made from one blood or life. All privileges and joys of life are open to every human being on exactly the same terms. All that rises out of every personality must return to personality. To become impersonal in the true sense, is not to lose the sense of self-hood; but to gain knowledge of, and possession of, self-hood in just and true relationship with each in all and all in each; all in God and God in all.

This is the Master; and the only masterfulness that will deliver us out of every form of limitation, and make us free and independent citizens, kings and priests in the Universal, Glorious life of man in God and God in man. It is difficult to describe this masterfulness. Those who are mastered by it, will do wonderful things. They will be drawn out and separated from all the other ideals and ways of life. To those who are mastered by other and lesser ideals, these will be a mystery, and, in many ways, a rock of offense.

In obedience to the Heavenly Vision, in abundant fellowship with God, they will be unmoved and undeterred by the many considerations and standards of action that bear sway over the rest of mankind. This masterhood and victory of Divine Personal Guidance is the limit of the Christian ideal. When this is realized completely, then man will pass out of all sense of being mastered by the Divine, into a sweeter and more wonderful sense of perfect comradeship, and of loving,

friendly co-operation with God; not alone in the inward life but in every unspoken wish; in every thought and act of natural daily life.

Let us try and understand what this means. This does not mean that you will be instantly delivered out of all the troubles and sufferings of the common lot of man. We have now-a-days those who think that the right understanding of Truth, and appropriation of their inheritance, is to lift them practically into a state of absolute masterfulness over all conditions, and freedom from all further pain or want of any desirable thing. This thought and will to be exempt from trouble, and the denial of matter, will set no one ultimately free nor exempt him from the laws of physics.

As you cannot deny gravitation and lift your body into space by pulling on your boot straps, so you cannot lift your soul into the Absolute, Perfect Life of God by any act of the will alone. There can be no human perfection without the perfection of love as well as of will. Love is the fulfilling of the law, and love cannot exist save by lovableness and loving-ness unquestioned to all that lives and feels.

The faith that says that all is possible; that it is no matter what you do, eat or drink, so long as you affirm your oneness with your Source, never did and never will bring forth the perfect fruits of the spiritual life. The Christian way and ideal of life is set forth in the four Gospels. These four Gospels symbolically portray the way of man's knowledge of, and manifestation of, the qualities that are like unto God, in spirit, mind, body and soul.

In each great division there are miracles of healing; opening blind eyes; deaf ears; restoring the lame, and even of raising up states that correspond with the dead. Though in each division there are many hidden joys, the external presentation is mostly of the state of sorrow, acquainted with griefs.

This is essential to the formation of the moral nature, the creation of Soul. Soul is character and character is destiny. It is what man becomes through all the sorrowful labor of Time that is crowned with

Victory. These sorrows and labors are connected with the building of both our intelligence and consciousness. Man must advance through intelligence out of the dominion of ignorance and superstition; and through love and service of all, out of unconsciousness and every state of separation, into the unity of life and perfect fellowship of self in God and of God in self.

To get inside of everything we must first get outside of everything. He who triumphs over the Divine Mastery must triumph over his own masterhood. So long as we master others, and make our personality an article of essential faith to another, we have not found, nor finished, the true faith of Christ. He who keeps the faith of doing his best for others by leading them to look to God, will certainly set them free from his own dominion.

All that is set forth in the life and teaching of Paul, must be added to the Christ-life before we can truly say: "I have finished my course; I have kept the faith." The faith of the true manifestation of the Sons of God, is the large charity that beareth all, and hopeth all; knowing that God's infinite Patience and Love will never fail until each human soul shall know and rejoice in God for and in himself and not from another. The victory over the Divine Masterfulness, therefore, includes the putting away of our own masterfulness over others. This does not mean the cessation of work for all, but the end of all strife and care for place and power therein.

When we have attained to this excellence of the Sons of God, we have reached the faith that will master and win to God every rebellious thought of the human mind, and every straying affection of the human heart. The greatest honor that God has bestowed upon man is the gift of reason and of moral responsibility. The highest of all our moral responsibilities is that when the mind and heart have attained their fullest and ripest growth, we are bound to seek, to know, and to find and live with God. Beyond all the Gods of traditions and of man-made

creeds, stands the Loving, Living God Who inhabiteth Eternity. This God hides Himself behind all the possible veils of mystery, in order to confer upon man this ennobling gift of his own moral responsibility.

Nothing less than a God of Infinite Love and Wisdom could ever master the noblest and ripest wisdom and love of man. The man who respects himself can only love and honor a God Who is worthy to be loved. The day comes when man becomes too noble to be served by either the physical or the moral degradation of another into a position of servitude. The longing for a new social order, and earnest attempt to realize it, in the face of almost insurmountable difficulties, is of itself a part of man's passage beyond the Christ Ideal of Divine Masterhood.

The reason why men and women are realizing comradeship and equality in marriage, instead of the submission of the weaker in bodily strength to the stronger, is because woman, through suffering, has gained equality with man by a superior moral development; thus equating his greater force of physical strength. So through the growth of humanity in justice between man and woman, the race is being prepared and educated for Religion, sweeter, and also more rational, than all the religions that have had the love and loyalty of any portion of mankind.

This perfect, final, indestructible, everlasting Religion is the transformation of the relation of the Divine Life from a state of Masterhood into that of Sweetheart and noblest Fellowship and Comraderie, as between husband and wife. The woman who has only known the love of a man as a lord and master, can hardly conceive of the sweetness and perfect satisfaction of this heart to heart fellowship. All language seems inadequate for this description. It is more than the Sight and Hearing of God in the infinite, vast, sportive life of dream and vision. That is only the means to the end.

The Revelation, in all its greatness, is but the bed on which you know the joys of this perfect felicity and mingling of the Divine Intelligence through all your

pulsating, yet passively delightful conscious being. It is not the manifestation. That is the life of the Son that is now almost set aside or lost sight of, in the greater joy of the Everlasting Father, Who is God over all. This is the sweet, conscious presence of the Divine that is greater and more desirable than any visible form or glory of embodied vision.

Though spirit and body, soul and mind are filled with every delightful sense and form of entrancement, these are lost sight of, even as you lose sight of the words in the love letter of your dearest friend; bathing your soul in the sense of the Invisible Presence and Reality of your loves, awakened by the reading of the letter. So the sweetness of all things sweet; the strength of all things strong; the joy of all things joyful, is the unutterable delight of seeing and feeling the very Joy of God, in being intelligently known and consciously realized as the sum of all Blessedness. The joy of all true love is in the joy of the beloved. It is selflove that seeks and thinks of its own pleasure. In the perfection of love each seeks to give joy to the other; so man's most perfect joy is in giving conscious delight to another.

To both God and man it is more blessed to give than to receive; and yet it is utterly impossible to give perfectly without receiving more than we give. As truly as we give our freest intelligence and most joyful consciousness to the reception of God, so surely will we feel flowing into our own understanding and consciousness, the infinite, suffusing, satisfying abundance of the Divine Giving.

This is the simple meaning of the words "my delight is in her." This "her" is the feminine element of Consciousness. This joy belongs to man as man, as well as to woman as woman. It is the entering into our whole consciousness of being, the satisfying presence of the warming, life-giving, static Realization of Omnipotent Being.

This is the Final, Eternal Religion. Man is related back to God. God has reaped the fruit of His Eternal Purpose and wise, loving Labor through all the years

of Time to create man in His Own Image and Likeness. The Divine Image is the Divine Substance that is the Agent of every manifestation. The Image does not disappear in the Likeness; neither will the objective world disappear in the subjective. But when the Likeness is clearly seen and known in the Image, the dominion passes from the Son—or masterfulness of the visible—into the sweet, life-giving, joy-sharing fellowship of the very life of God that is within every manifestation. So when the spirit shall become one with the body, the body will not cease to be. By the sure working of the law our bodies and all the objective life of nature will yet cease to hide the Divine Glory, and now invisible Likeness of the Living, Loving God.

All that God is, will be seen and known in and through the Perfection of Humanity, when each shall live in all and all in each; man in God and God in man. In the attainment to this realization there are many degrees. All the attempts to realize the Ideal are stepping-stones in the path of creation. All the present efforts of aspiring souls towards co-operative living, social improvement, international peace and accord, and inter-religious fellowship, are the first quivering of the Dawn of this glorious Day of the surrender of the dominion of the Son that God may be All in All.

No one has passed through all the grades of this great education; so no one yet has been truly married to God, because no one has served long enough to reach the fulness of the Godhead bodily. That which we worship as an attainment in the past, is only a prophecy of that which is set before us as the end and supreme object of attainment. The same is true of the innermost and outermost delights of the married state in individual lives. This consummation can only come in the consummation of all things, when the kingdom of all Masterfulness has been yielded up. Perfect reciprocal love is only possible when each gives to the other the fellowship of perfect worship, equality and service of each in God and of God in each.

The Divine Love cannot be realized save in its own

Image and Likeness. The perfection of human love must open the door to the great Fellowship of all the conscious life of humanity mingled with, and delighting itself in, the vast sportive life of God in man. This perfection of human love comes only through its transmutation and uplifting from the animal, generative life into the soulful and static state of Communion with the Life of God in Conscious Revelation.

This Marriage of The Perfect can only take place after Its Return from heavenly heights to live and rule for ever upon the earth. It is nowhere represented as married in the four Gospels. Christ and his Mother and Disciples are invited guests at a wedding in Cana of Galilee. The kingdom of Heaven is compared to the marriage of a king's son and to the coming of the Bridegroom. These parables are, however, of things to come. We must understand all these references in their symbolic sense, before we can make any true and just application to the married state in the lives of men and women.

Much confusion of thought exists on this subject through making too literal an application of the words of Scripture regarding marriage. Many have claimed and taught, in the name of Christ, that the single state is more conducive to the development of perfection than the married. Some have even gone so far, in ignorance, as to teach that the very function of sex will disappear from the life of The Perfect. When it says that there will be neither marrying nor giving in marriage in the kingdom of heaven, it simply means that the perfection of marriage is already accomplished.

The mystery represented by marriage is that of the relationship of Intelligence to Consciousness, and of Understanding to Revelation. To be a King in Heaven is to have perfect understanding in Revelation. This can only be symbolized outwardly by the most perfect and final marriage. The perfection of marriage can only come in the union of those who are perfect in themselves. The perfect man will be womanly as well as manly, and the perfect woman, manly as well

as womanly. In the marriage of such the natural life reaches its fairest flower and most perfect fruitage. It is only in the evolutionary time of The Perfect that Christ is represented as unmarried. In the Second Coming the Lamb's Wife appears.

Whoever knows the full meaning of this, must know that the perfect marriages are to have their consummation in conjunction with the kingdom of heaven.

The Presentation of Chirst as an invited guest at a wedding takes place in the Gospel of John. This is the evolution of The Perfect in the Soul division. Here the first miracle of the Christ is the converting of water into wine. This will be the consciousness of man's life in Time changed by the perfect Understanding and conscious Revelation of the life of God from Eternity. This is the best reserved for the last.

Time will yet have its perfect justification and reward. This act of transformation takes place in six water-pots of stone. Six is the number of the Understanding. In the parable of the king's son, the understanding is represented by the wedding garment. The feast of life's most perfect joy is impossible without the understanding of Revelation.

This is the great mystery of the union of Christ and the Church! The Church of God is the vast Life of God in the Heavens, cleansed of all mystery by man's reception thereof with understanding. This understanding is represented as a Lamb-lion. It is the growth and strength born of all the Ages of the Spirit's Travail in the state of Time.

This strength of the Understanding comes only by much patient continuation in the labor to possess and understand the whole Nature of the Living God. When this shall be accomplished, "let us be glad and rejoice and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints."

The clothing of the bridegroom will be the right use of all earthly or natural things for the heavenly life;

while the clothing of the bride will be the right use of all heavenly things and states for the earthly and natural life.

This all relates to the very greatest and most joyful event in the life of humanity. The greatest sorrows of our human lives, as well as our greatest joys, are connected with the heart life. Take out of this the element of sex and you take away the main-spring of human action. The most blissful moments of human existence and the brightest star of hope in every firmament are born of the beginning and expectation of the perfection of Love.

It is from this standpoint that the greatest epoch and consummation of the life of humanity is shadowed forth by the symbol of a marriage. Many are invited to this marriage feast who do not come, but make excuses. These are the states of devotion that are pre-occupied by some partial or one-sided life. These states that excuse themselves will be destroyed. Then the invitation is made general and public in the highways. These are those who have left the exclusive and partial religions in the devotion to the greater life of the world.

This, however, must be more than a blind devotion. The one who has on no wedding garment is the one who lacks the Understanding. Some who are invited to this feast to meet the bridegroom are compared to foolish virgins without oil in their lamps. These are those who are not prepared to see their way in the night. The light of heavenly vision does not come without preparation. You cannot gain it from another. It is no use saying in the eventful moment: "Give us of your oil, for our lamps have gone out." Each must obtain this for himself. Many think to gain this light of Vision and understanding of Revelation in a moment or in some easy way. There is only one way, and that is by giving much time and labor thereto, without neglecting other interests of life.

Those who marry and leave the old home of father and mother to make a new home and center for themselves, carry with them the fruit of devotion to both

father and mother. The father is Revelation and the mother, Understanding. This leaving of father and mother, because a wife is found in the spiritual life, is the beginning of the life of Conscious Revelation with Understanding.

As a perfect marriage may come after many imperfect alliances, so will this, the Supreme Event and Joy of our world, come only after many approximations thereto. A perfect marriage is not the union of two halves, but of two wholes, that complement and support each other at every point.

The Lamb of God that is to be married, is the right Understanding and Devotion of Humanity to all the many interests that constitute the well-being of man upon earth. This is the only state of intelligence and devotion that is worthy to receive to itself the fourfold Consciousness of God from the vast life of Heaven or Revelation, descended into man's normal and natural consciousness. This is the only union of Christ and the Church. This is the only way by which the veil of separation between life without and life within, can be torn away for ever.

As the perfect flower of marriage is the ending of mystery, so is the consummation of our world the solution of the perfect relationship and possession of everything in common of the within and the without; the sacred and the secular. There is no other way that can satisfy our reason and fulfil our utmost desire. The devotional life of our world must first leave all the old ways of devotion and pour itself out upon the well-being of our visible world.

It will seem, at first, as though the Consciousness of God had disappeared and the consciousness of humanity taken its place. This, however, will only be for a little while. When all the old forms of Religion, founded on the letter of Revelation, have fallen from the Tree of Life, this Tree will bud and bloom again with the perfect flower of Revelation with Understanding. This is the New Heaven and the New Earth. This is the Holy City descending out of Heaven or Revelation, that is to be the Lamb's Wife. When this

comes, instead of the Imperfect in Everything, as at the beginning, we shall behold the Perfect in Everything.

The salvation of the Perfect Life is for All and Everything. To understand this we must distinguish between what is and what is not. It will not save our fears, because when we have reached the status of God-Man, all the places possessed of fear will be filled with confidence and holy joy. It will not save the diseases that flesh has so long borne, because when the body is wholly married to Spirit, and suffused with the Divine Substance of the Ethereal Life of God, it will, of necessity, be filled with health and kept in perfect balance of perpetual youth. It will not save our vanity and pride of self, for he who looks into the Heart of God, and beholds His impartiality and respect for all, will be like loving and gentle in unfailing service towards each and all.

All the things and institutions that live and grow upon human ignorance, disease and egotism, will be consumed in the burning fires of man's devotion for the united life of heaven and earth. Into this fire will go most of our ways of doing things in all the many interests of life. It will burn up all religions, all nations or provincialisms, for the God-Man will have Religion greater than religions, and be a citizen, not of a part but of the whole of the world of humanity. It will, above everything else, burn up everything that is only secular, and everything that is only sacred.

The Perfect Life means an absolute filling up of the natural with the conscious Presence of the Spiritual, and the Spiritual, with the presence of the natural. All this will flow forth from the discovery of Heaven as Revelation, and the passing out of the old heaven of mystery into the new heaven of Revelation received with perfect understanding. This discovery—though almost unknown today—has been made and brought to the knowledge of a few. This Seed of our ultimate Perfection has been found and planted, and as surely as suns and moons endure, will bring forth the Fruit of The Perfect in Everything.

This life will not grow by any system of teaching apart from living. This is the Truth that does the Will of God. This Will is revealed continually to those who have found the covenant or partnership between God and man, revelation and intelligence, both intellectually and consciously.

The Perfect in Everything means the making of all things new. All our ways of living will be re-shaped by the dual realization of man in God and of God in man. For this, all that has gone before, has been a promise and a preparation. The heavens have been working towards the earth and the earth, towards the heavens. All evil is but the absence of the one from the other. When the prepared bride of the earth and the strong bridegroom of the heavens shall meet, there will be no more room for evil. Its emptiness will be altogether filled with the good. This is the great solution of life's many-sided problem.

This fourfold life of heaven and earth, in spirit, mind, body and soul, is the key that will unlock all closed chambers in the perfect palace of life. Of the truth of this, to those who know it not in word but in life, there is no place for doubt. The news of this discovery will soon be flying from lip to lip and from heart to heart.

This Truth does not come to build a Church but to make all things new. It comes to burn up all wrath and strife, greed, enmity and evil-speaking of man of man. It comes to change government, education, art, science, pleasure, literature, business, labor, eating, drinking, sleeping and all social intercourse, by introducing into each this great element of the conscious, intelligent, co-operative life of God-Man between the heavens and the earth.

The elements of this perfection are separately created or evolved in many divisions. For a long time the acts of this Mighty Drama are succeeding each other, or going forward at the same time in the different divisions of our world both within and without. When these are all complete the parts will be brought

together and be found, in all respects, the perfect portions of a Perfect Whole.

Such is God's Method. The elements of this Perfection are already in sight. Natural goodness and natural intelligence are ready, in many, for assimilation to spiritual goodness and intelligence. The realization of body, form or substance, is opening the way for realization of spirit in the life of the body. Mind is prepared for union with soul. A perfect comprehension of the law of Perfection is ready for the all-conclusive consciousness. This is the happy marriage of earth in heaven to heaven in earth.

Revelation has long received into itself the fruit of earthly living. The descending heavens, now knocking at our doors in the opening Vision, with understanding of this speech, are bringing with them the fruit of all former generations. In this knowledge of the parts and of their relation to each other, we have found the key that will unlock all secret places and fit every opening door of future possibility.

When DEUS-HOMO—God-Man—including Man in God and God in Man—is the one standard of thought and action, the Day of Time will be married to the Night of Eternity. This is the Day of the Lord of which it is written: "And it shall come to pass in that day, that the light shall not be clear nor dark, but it shall be one day which shall be known to the Lord, not day, nor night; but it shall come to pass that at evening time it shall be light." So will the Day of Time glide into the Night of Eternity; so will the consciousness of man flow into the greater sea of God's Being, while the consciousness of God shall flow and over-fill all man's power to contain it. While God shall reign, man shall be an active willing agent in this vast sportive life, for whose telling speech can only murmur in wonder, love and amazement at life's abundance.

Could all be told of the things done in this Perfect Day, I suppose that even the world itself could not contain the books that should be written. Amen.

This is the day to come when the end we have striven

to reach, in all the ways of human service, will be visibly achieved.

The illustration for this great possession of every ideal in all the real things of our daily lives, is the marriage at Cana—reeds. This is that good wine of life of which the ruler of this marriage feast says to the bridegroom: "Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now."

Cana—reeds—symbolized the perfect felicity of union. Reeds grow both in and out of the water. This is the marriage of Time and Eternity, and the perfect consummation of all natural joy within the spiritual realm, and the equal presence of every glory of the spiritual state within the natural. This is the day of union of the end of separation and of mystery; the joy that has been so long sought for, found in such a way as to end all seeking.

While the present moment is full to overflowing, you have consciously connected your every need with that Eternal Fount that is too vast to ever be diminished. This is to be sure of your own deathless self, and equally sure of the sweet companionableness of the Self of God. This is no consciousness alone nor intelligence alone, but the two states knowing no limit, each planted in, and made perfectly sensible of, the other.

Thought can never more grow tired in seeking, because the thing you think is just what you are. This is the Fruit of the Tree of Life that is rooted fast in the Fountain of Life. Life now consists of all the things written in the Lamb's Book of Life. The Things Eternal by Nature have glided into the passing continuance of Time, and the ever-flowing stream of Time is itself and yet joyfully absorbed into the vast ocean of Eternity.

This is the Absolute or The Conditioned, and the unconditioned perfectly blended but never lost in each other. This is not man become God so as to be just what he conceived to be God, but God fulfilled in

creation, and creation rejoicing in the full possession and joy of its Creator. This is both Yea and Nay. The positive is in the negative and the negative in the positive.

Man's consciousness is passive to the Divine Intelligence and the Divine Consciousness, or perfect rest pervaded by man's intelligence. This seems like trying to prove that a square can be round, or that two for ever distinct states of being man and God, can yet be One.

While this seems impossible to make clear in words, it is the simplest and naturalest of all simple and natural, normal states, when truly experienced. You just know that you are, and must ever remain, yourself, and forever at rest and peace and satisfaction in the taste of life; and yet around you plays that vast wonder and glory that is to you for ever and for ever the one object of worth that makes self-glory unthinkable and impossible.

THE OMNIPRESENCE OF CHRIST

CHAPTER XXVII.

RECONCILIATION.
OR
THE PERFECT IN EVERYTHING.

"All things are of God, who hath
reconciled us to himself by Jesus
Christ, and hath given to us the
ministry of reconciliation;
To wit, that God was in Christ,
reconciling the world unto himself,
not imputing their trespasses unto
them; and hath committed unto us
the word of reconciliation.
Now then we are ambassadors for
Christ, as though God did beseech you
by us: we pray you in Christ's stead,
be ye reconciled to God."

— 2. Cor. V. 18-20.

The Master-Word, the last and most complete summary of all we need, is RECONCILIATION. The word implies a thorough change from displeasure to self-pleasure; and from dissatisfaction to satisfaction.

In many circles there is a tradition of an all-masterful, magical deific Word that has been lost; the finding of which will unravel every tangled skein of life, and place in our hands the talisman of Omnipotent Power. The same idea is symbolically portrayed in countless ways. This is the "blue flower" or "rose" ever sought but never found. This is the riddle of the Sphinx; the Philosopher's Stone that can transmute all the base metals to gold—the panacea for every human ill; the Elixir Vitae, and the Fount of Eternal Youth.

If this Word is not found in the Finding of The Perfect, then there is no Perfect. The Perfect must satisfy our every dream, and the dream we have never dared to dream. It must be the thing or state we all desire, and make further seeking on our part both impossible and absurd.

It is from this standpoint we have not yet comprehended nor embodied the Christ Ideal of the power and mission of The Perfect. The Perfect is without sin or one-sidedness, and yet It takes upon Itself all the sins of the world, for the express purpose of saving the world from sin. Many have claimed to believe this concerning the Historical Christ, and yet, while believing in this salvation, the world has remained unsaved.

Surely, in view of the present condition of the world, under this Interpretation of Religion, it is time we called a halt, and reconsidered our promises to find out why the thing so long promised and expected has not yet come to pass.

It is written: "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." It is also written: "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist." Doubtless many will say, "DEUS-HOMO is such a deceiver in its declaration that the Christ that saves is not a man who lived and was crucified in the flesh under Pontius Pilate in Judea." Surely it is time we outgrew this idea and accepted, in its place, the Coming of the Very Life of God in the flesh—or very Body of God—a Body that is continually broken, as bread is broken for food; and the blood of which is continually shed for our refreshing, even as the fruit of the grapes of every season, when pressed, yield up their precious juice for our appropriation.

Is it not also written: "Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man and drink his blood, ye have no life in you." . . . "He that eateth my flesh, and drinketh my blood, dwelleth in me and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me. This is that bread that came down from heaven; not as your fathers did eat manna, and are dead; he that eateth of this bread shall live for ever.

These things said he in the synagogue, as he taught in Capernaum. Many, therefore, of his disciples, when they had heard this, said, This is an hard saying, Who can hear it?"

Who can hear it? who can understand it? Who can prove that this bread of life, and this wine of life, are more real than all that we call real; and yet not at all the thing that has thus far been believed about them. Has the very Bread—or Knowledge—of God come down from Heaven in Revelation? Has the very Blood —or Life—of God been shed for the salvation of the whole world? Is there a state, or way of life, that can and must fulfil all that mind can think or heart desire?

Great indeed is this Mystery! Hard indeed is it to understand that this Promise of God in Christ (The Perfect) so long thought to be fulfilled, has, as yet, not been received and truly acted upon in our world. If it has been, it certainly has failed to make good its claim. If it has not been understood, because not taken in its true sense, surely it is time we turned ourselves about and faced the reason thereof.

In this Writing of the Past, it is further said: "When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? What and if ye shall see the Son of Man ascend up where he was before? It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." This is the true meaning—The word of Revelation is not to be taken in its apparent, but in its living and spiritual, sense. Revelation is not given to tell us the history of anything that has happened externally upon the earth, but to tell us how the human, through all the Ages, has been ascending up to God; and how the very knowledge and life of God passes into, and becomes visible in, the life of man upon earth.

The manifestation of God to those who seek Him is not simply an appearance or likeness of God, but is God, created into form out of the very Substance of God. It is not this in itself, but our appropriation of the Vision with the right understanding of its mean-

ing, that will make Humanity, in the whole tone and temper of life, like unto God. This makes God human, and also makes the human like unto God. This is not man alone nor God alone, but man in God and God in man, seeing each himself in the other, and being wholly satisfied thereby. This is Reconciliation of man to God and of God to man.

This Reconciliation of DEUS-HOMO includes all things. "For it pleased the Father that in him (The Perfect) should all fulness dwell: And having made peace through the blood of his Cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven." Many are the things on earth that do not appear related to, or reconciled to, God. Many are the things in heaven that seem dim, vast, far-off and mysterious to our natural understanding.

The question of all questions is, therefore, How is this reconciliation or perfect at-one-ment to be brought about? The answer is, By the blood, meaning life, of the Cross. Now this Cross is the bringing together spirit and body, soul and mind. It is knowledge and life, equally intelligent and conscious of the four cardinal points of being. The great truth is to be found in the perfect balance. There must be the realization of the human in the Divine and of the Divine in the human.

The life that is Perfect is, God With Us! God is to be known. To know God truly is to know the true standard of thought, feeling and service towards our fellowman. To know God is impossible through the intellect alone. It is equally impossible to know Him without the intelligence. Intellect must be supplemented by Consciousness. Through the fourfold consciousness God can be both known and enjoyed in spirit, mind, body and soul. To possess God thus is to truly live. Such Consciousness includes every possible form of delight. All the joys of form, and sound, and color, to Sight, Hearing and Touch, are experienced in God. There is no form of joy, of delight, that is conceivable or desirable, that is not to be con-

tinually had in this state of Self-Pleasure, herein called RECONCILIATION.

This is the only thorough change possible to our human consciousness. It is this, and this alone, that maketh all things new. When man shall thus find, know and live from God, he must find and live from the standpoint of Universal Love and Service.

As the Consciousness of God enters in and illumines man's consciousness, he finds that his own joy and perfection is one with the joy and perfection of all. The Perfect, however, makes itself one with the Imperfect. Never will the one who truly knows and lives with God have any less standard than the equal good of all. God is for all as truly as the sun and rain and dew of heaven are for all.

It is impossible to experience the delight of God and admit, for a moment, that anyone capable of receiving it, can finally miss obtaining it. The Perfect does not know nor recognize anything but the saving of the world. It does not come to catch, here and there, one out of the flames, or out of the wreck, but to save to the uttermost the entire human race.

While the evil has been the necessary preparation and background for this life of Self-Pleasure, the canvas being ready, and the Divine Art of copying the original being discovered, the picture of the living, immortal, untaintable joy, must be produced thereon. The entering in of God, consciously and intelligently, into the understanding and consciousness of humanity, must chase out from thence everything contrary thereto. God will pursue wickedness until there is none. This is not the pursuit of the Reformer who rushes forth to condemn and to compel, but the pursuit of the attractive power of the Divine nature made visible in the conduct of life.

Only the consciousness of what the evil has been for, in this state of perfect delight and self-pleasure, can possibly reconcile anyone to the fact of evil. There is nothing that the spirit of man has darkly borne and suffered through the long travail of Time, that does not seem absolutely insignificant in comparison with

what has flowered upon this thorny tree. Among the things of evil there looks upon us the horrid spectacle of death; the diminisher of all pleasure, and, so far, the end of every delight. To know God; to be conscious of self in God and of God in self, is also to be conscious that such life is set fast above any relationship with death. Though we may still die in the acceptance of the common lot, such death has no terror, for you simply pass intelligently and consciously from one room to another.

In the Final Triumph of The Perfect, even this change will be put out of service. When the human understanding and physical consciousness shall generally make choice of The Perfect, life, even in the body, will become immortal visibly as well as consciously. This is the last enemy to be put down by those who have discovered the Fountain of Eternal Youth in the Paradise of God.

With this Reconciliation of the mortal evil to the eternal, immortal good, will come the best way of doing everything upon the earth. The one and only way for the merging of the religions into Religion, is through the conscious life of Revelation with intelligent understanding of its meaning. To have such understanding we must first accept Revelation in its symbolic sense. It is only by receiving the manifestation, consciously and intelligently, in himself, that anyone can be reconciled to God.

The last service of man for men in the teaching of Truth, must be the plain, simple, radical teaching of our highest moral responsibility to seek to know and live with God. The worship of the Unknown must give place to the Known. The Divine Humanity—the Holy City of the perfect fellowship between God and man—has no other way of appearing save from and through Conscious Revelation with Understanding.

The whole end and purpose of Creation is to make the Unmanifest Manifest, so that man may joyfully live in God, and God joyfully live and reign in man. The Manifest includes in its development all the life of the Spirit in Time. When the Eternal Life of God

shall be fully revealed, Time will be reconciled to Eternity. Then each moment of life we shall live consciously in God and behold the very God of Gods in both the Manifest and the Unmanifest.

While this glorious restoration and confirmation of all things may seem to many afar off, the Age is full of signs that this Mighty Advent is close at hand. Reconciliation to God is the Finding of God in The Universal Life both of Time and of Eternity; and in all that we have called evil as truly as in all that we have called good. The evil side of life, including sin, sickness, sorrow and death, has been the only possible means in God's Hands, for the creation of responsible, conscious beings worthy of the dignity and joy of immortal life in fellowship with God.

Thus far the thing we have called "light" and regarded as good, has been, and still is, in most part, the greatest darkness and the greatest evil. The time has come, at last, however, for the end of this old ministry in the manifestation of the Son of God as the Son of Man, revealed in the very flesh and life of humanity.

The so-called Christ, whom many of the best of our world today consider the Light of Life and the Goodness of all that is Good, is the very darkness of death and the embodiment of evil, that stands directly in the path of the greatest good. We are like children who have been given a doll, or plaything, representing reality, who must now, in the awakening reality of life itself, put away our childish things.

To understand and be sharers in this wonder of Reconciliation we must note the meaning of the words, not imputing their trespasses unto them. The life of God within comes not to condemn nor remind us of our many shortcomings against The Perfect, but to give us a new beginning—an absolute clean page.

The Whole of the Law, Truth and Love of God comes to us, not from any external agency, but from His Own Living Loving Presence, saying: "Here I Am; All that was and is and ever shall be, just waiting to be received, understood, appropriated and enjoyed for-

ever and forever. Do not think that to enjoy and receive what you need today, will in any way take from you what you need tomorrow. The supply is infinite and unfailing. However much you take and realize in the present I remain without the shadow of a loss. Though I feel My Virtue passing into you, the moment you see, or hear, or touch, yet My Virtue remains undiminished."

From this law man will yet learn how to serve his fellowman. So long as we impute to others trespasses; so long as we find fault, condemn and try to punish, we have not yet touched the hem of the garment of God within. Humanity will yet reach this goal. Then soldiers and policemen will become helpers and guides; then prisons and reformatories will become hospitals and schools, wherein we shall seek in all the ways of Love and Wisdom to overcome the effects of false education and environment.

The only way to chase away the imperfect in others is to fill our own consciousness and environment so full of its radiant spirit and right embodiment, that things contrary thereto will hasten to flee away. There is nothing that comes nearer to likeness to God than the cheerful, uncomplaining, uncondemning character. Fault-finding and sharp words of criticism have no place in the Gospel of Reconciliation.

The only way we can help others is to be an ambassador for Christ. The way to stand forth as a representative or ambassador of Christ, is to have lived so long in company with, and under the direction of, God within, that we show forth such patient loving service and helpful poise and serenity, that our lives become an incentive to others to seek and find the same way of living.

The Divine Life will yet become a radiant, felt Omnipresence in Humanity. This is the reason that this last Word of Reconciliation is fitly adorned with Hofmann's "Omnipresence of Christ." Just as we feel in strong characters their leading temperamental qualities, so shall men and women who live long with the Invisible Life of God, make that life both felt and

visible in its effects wherever they go and in all that they do in the ways of daily life.

The greatest things are really the simplest. Just as we feel in our lives always the presence and influence of those who truly love us, so will God yet become to each and all, as much and more real to us than the very air we breathe or the space we occupy. But this all awaits our uplift beyond fault-finding and condemning, and more especially the tuning and loving of our natural lives to the Universal Standard.

This cannot be done by external force; by compelling others to share with you all that they possess. There is no living Divinely unless we can give as well as receive; and all that is given by force is morally degrading and retarding to Human Progress. The only way in which the laws of man can be just, is when they are made by men and women filled to overflowing with the Omnipresence of Immanuel—God With Us.

There is no Immortal Life but Life Universal, including the best of everything; of all things of God and Eternity; and all things of man and Time. The only Life Universal—Conqueror of Death—is DEUS-HOMO, or The Perfect life of Man in God and of God in Man, World without End. Amen.

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